

PRINCETON
OCT 31 1968
THEOLOGICAL SEMINARY

I-7

RESERVE
STORAGE

THE
MISSIONARY HERALD.

VOL. LXXVI. — JUNE, 1880. — No. VI.

ON account of the number and the length of some of the articles in this issue of the *Herald* much interesting miscellaneous matter has been crowded out. We hope that no pastor will fail to ponder the suggestions in the article by Dr. Warneck. The reasons presented for evangelizing Africa will surely impress all readers.

AFTER unexpected delays the organization of a company to undertake the new mission to Bihé is approaching completion. Three persons are already under appointment for this service; namely, Mr. William W. Bagster, now of Pacific Theological Seminary; Mr. William H. Sanders, son of the well-known missionary of Ceylon, now in Hartford Theological Seminary, and Mr. Samuel T. Miller, a young gentleman of African descent, from Burkville, Va., and a recent graduate of Hampton Institute. Rev. M. W. Pinkerton, of the Zulu Mission, who has brought his family to the United States, will return immediately to Natal, and will be joined in September by Mr. Erwin H. Richards, now of Andover Theological Seminary, and Miss M. A. Bebout, a graduate of Oberlin and of a medical college. This second company move for the proposed extension of our Zulu mission towards Central Africa, in the direction of Umzila's kingdom.

THERE are already signs that the famine in Eastern Turkey will be followed by spiritual results like those in China and India. Mr. Browne, of Harpoot, reports that one of the youngest pastors in Koordistan, in a place from which a few years since the missionaries were driven by a mob of women, speaks of crowded prayer meetings, and of Sabbath congregations of from seven to eight hundred, the number on one occasion rising to one thousand. Not seldom does God use hunger to sober and soften men and to make them feel their need of the bread of life.

The China Telegraph reports that the total foreign population resident in China, excluding Hong-Kong, is 3,814. Of these 420 are Americans and 1,953 are English. Of the 351 foreign firms having establishments in China, 35 are American, 49 German, and 220 English. What developments there would be in China if foreign enterprise was directed to missions as it is to commerce!

THE State Department at Washington has received a long dispatch from Hon. E. F. Noyes, our Minister to France, giving the results of his observations during a recent trip to Turkey and Egypt. The despatch relates mainly to matters concerning the commercial interest of the United States in the East, but Mr. Noyes describes at some length the extended operations of Americans in establishing schools, in the use of the press, and in preaching the gospel. He was evidently greatly surprised at what he saw, and affirms that "the salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated."

FIFTY years ago the present month, Messrs. Baring Brothers & Co., of London, opened an account with the American Board, and its treasurer made his first draft on them, in remitting funds to our missionaries in India and Ceylon. For a half century this banking house has acted as the financial agent of the Board, and with marked confidence has honored its drafts for some ten millions of dollars. It is but fitting that after such extended service the uniform courtesy and uprightness of these bankers should be publicly acknowledged. In a recent communication Messrs. Baring Brothers & Co. speak cordially of the protracted and agreeable business connection, and express their gratification at being able to be of service in furthering the interests of our Board of Missions.

THERE is reason to fear that the system of weekly offerings, admirable as it is, has in some instances resulted in an infrequent presentation of the great benevolent causes which should be kept before Christian people. Inasmuch as, under this system, no time is designated for the consideration of specific objects, and there is no immediate reference to a contribution, pastors are in danger of neglecting one part of their duty. Let it be remembered that the purpose in presenting the claims of missions is not merely the getting of money, but the awakening of interest and the stirring up to prayer. Every church, for its own best development, needs to be brought into intelligent acquaintance and vital sympathy with God's great plans for his kingdom upon earth. For this end no human instrumentality is so potent as is the voice of the living preacher.

THE wretched misrule in Turkey is illustrated by the action of the government respecting the currency. Dr. Barnum, of Harpoot, states the facts briefly: "In March, 1879, the government 'demonetized' its paper currency, of which seventy millions of dollars were in circulation, so that now twelve dollars of paper are worth only one in gold. In July the copper currency, which had become largely the basis of trade, was proscribed, and no provision made for its redemption. An old currency, copper with a little silver in it, then became the main reliance, though it was worth but one third of its nominal value. Just now a telegram has been received from Constantinople saying that hereafter the government will receive and pay out this currency at one half its nominal value. The loss each time has fallen on the person who happened to have it in hand at the time the order came. Business has been prostrated—the little that there was—and many have been ruined. All this serves to prepare the people to welcome a change of dynasty when it shall come, and some change must be very near."

SOME months ago we expressed our good wishes for two children of a Greek helper from Marsovan Seminary, bearing the classic names of Socrates and Demosthenes. We now learn that these lads have a younger brother, Paul, who is expected to excel them. "Which things are an allegory." The preaching of the gospel is mightier than the wisdom of the wise. Paul has excelled, and may ever be expected to excel, both Socrates and Demosthenes.

THE religious papers have already chronicled the fact that representatives from twelve theological seminaries, of different denominations, have arranged for an inter-seminary missionary conference to be holden next Autumn. The movement, so far as we know, is spontaneous, originating with the young men themselves, and is the outcome of a new impulse which leads to plans for great things for the kingdom of Christ. In whatever part of the field these men may ultimately labor they cannot fail to be the better ministers for this broadening of their views by considering the claims of the great world, and the claims of Christ, to whom the world belongs.

If the *Missionary Review* will take the pains to look at the charter and the published reports of the American Board, it will find that there is no foundation whatever for its persistent assertion that during the first ten or twenty years of its existence the Board was forbidden by its constitution to give any salary whatever to a home officer or agent. *These printed reports show that in the year 1811-12, and thereafter, salaries were paid, and besides this the expenses of corporate members in attending the annual meeting were met by the Board. During the first two decades the expenses for agencies, administration, etc., were twice as great in proportion to receipts as they have been in recent years.

THE evils of denominationalism need not and should not be experienced on mission ground. It is pleasant to record an agreement between the missionaries of the Cumberland Presbyterian and the American Boards, working at Osaka, Japan, by which the same educational, mission, and publication channels shall be used by all. It is also agreed that every effort shall be made to secure uniformity in name and organization in the native churches. The name to be adopted is the *Church of Christ*. We confidently look for a special divine blessing to rest upon such union in Christian work.

GREETINGS FROM OREGON. — One of the devoted home-missionary bishops upon the Pacific coast, sending a contribution from one of the churches, adds these words: "We trust you will bear with our few small gifts. We are digging out stumps of difficulty, making roads and bridges of passage, organizing churches and schools of instruction, building houses of worship, and striving to secure ministers and to attain self-support. Thirty-one of these, mostly small churches in Oregon and Washington Territory, have had hard work to begin and to live. Two more, perhaps, will be organized in March. . . . We rejoice in your 'opening fields' and 'larger offerings.' We trust the Lord will raise up an increased missionary constituency in our North Pacific churches." These are the very churches during their period of struggle, to sympathize with the similar struggles of our native home-missionary churches upon the foreign field. The average annual contribution from these churches to the American Board has been over \$239.

EIGHT MONTHS. — The total receipts for the first eight months of our financial year amounted to \$257,243.41. [Donations, \$206,063.23 ; Legacies, \$51,180.18.] This is about twelve per cent in advance of the average receipts from the same sources for the corresponding months during the preceding three years. During the remaining four months of the year we need to receive about \$200,000 in order to meet the regular appropriations for the current year — not including what has been appropriated for enlargement in accordance with the special instructions given at the last annual meeting of the Board. This will call for an average of about \$50,000 a month from the regular contributions of the churches and from ordinary legacies. Cheerfulness, good courage, and glad expectation have characterized the gifts of the year thus far, and bid us to look for the same in the future. May God also grant large spiritual blessings!

WOMANS' WORK BROADENING.

THE historian of the future will record the remarkable uprising of the Christian women of this generation as one of the most notable events in the history of the church. It is as if they had just come to a consciousness of their privileges in the promotion of the kingdom of Christ. It is enough to cite the growth of Womans' Boards from the little beginnings of a dozen years ago when a few women in Boston organized the first Board, specially devoted to the spiritual and social elevation of their sex abroad, not independent of existing organizations, but with true womanly instinct as helpful of them — on a plan that commended itself to the good sense of women through the land, from the Aroostook to the Golden Gate. The moral power developed, the wide Christian sympathies awakened, the wanifest presence of the Holy Spirit in their great assemblies, quickening to new animation and more earnest effort in behalf of the kingdom of Christ, are of inestimable worth to the Christian life of our churches, to say nothing of the results in foreign lands.

And now, as the natural results of the new life awakened, our Christian women, not content with what they have hitherto done for the home field by their generous offerings toward the support and comfort of home missionary families, plan still more liberal things and organize a Home Missionary Association, to assume, in coöperation with the Home Missionary and the American Missionary Societies, the entire support of additional laborers to be sent out as teachers into the destitute sections of our country. This broadening of aims and efforts is most happily set forth in a joint circular issued by the new organization and the Woman's Board, at once clear, concise, comprehensive, and grandly Christian. As the leading men of the Congregational body work together in harmony and good fellowship, in the different organizations for missionary effort at home and abroad, so will the women of the denomination work together for the same great objects, and all the more efficiently by giving a distinct place to each in their thoughts and plans, and in organizations to represent them.

ENTERED INTO REST.

So we may speak of two honored missionaries whom the Master has just called to himself, Mrs. John F. Smith,¹ of Marsovan, in the Western Turkey mission, and Rev. B. G. Snow,² so long identified with the work in Micronesia.

Mrs. Smith, in her unselfish devotion to the sick poor of the neighborhood, contracted a violent fever that soon run its fatal course. Mr. Tracy writes on the 18th of March, as follows: "Amid weeping crowds of native friends she was buried, — it is hard to record it, — the sister so identified with this station for seventeen years, the home-loving and hospitable, whose accomplishments were veiled in humility, whose self was sunk in unselfishness, whose heart was a gem of crystal sincerity, and also a well of affection." Mr. Herrick adds, a few days later: "Her own comfort or even her own needs were uniformly but silently bid to wait on the happiness and wants of others. Her labors too abundant, her sacrifices too absolute and self-forgetting, have opened for her thus soon the door of heaven she was all ready for, and left a great blank in our circle here. It seems very natural to think of her as entering the society and fellowship of heaven. She would be sure to feel at home there."

Mr. Snow's lot was cast in quite a different sphere. His, too, was an unselfish devotion, that counted no sacrifice too great for the cause of Christ. Amid a people sunk in the lowest degradation, isolated from the world, long dependent for all communication with home friends on the yearly visit of the "Morning Star," he began and carried forward his work with unshaken faith in the word and promises of God. He lived to see Christian communities established on islands that had been the habitations of cruelty; to see men, once the dread of the hapless mariners cast away on the coral reefs that girded their island homes, the humble followers of Christ. Mr. Snow and his devoted wife seemed to enjoy the Divine blessing on their labors in some happy measure proportioned to the sacrifices they made. But Mr. Snow's great trial was not on mission ground, but in being obliged to return to his native land, exhausted by his long labors and sojourn in a tropical clime. His interest in Ebon and Kusaie, and in the men he had been the means of bringing to Christ, never ceased, but, if possible, seemed to become the more intense to the last. A slight incident will suffice to suggest the variety and the extent of his labors. Writing in June, 1860, he remarks that he had issued from his *hand press* not less than 70,000 pages of elementary works for the education of his people. So dependent were they on him for whatever was to raise them from their moral degradation to the enjoyment of the blessings of a Christian civilization. It may not be improper to mention, in illustration of his economy in the use of mission

¹ Mrs. Laura Elizabeth Smith, daughter of Albert G. W. and Caroline D. C. Smith. Born at Castleton, Vt., June 19, 1833, united with the church, July, 1851. Studied in Troy Conference Academy, at a select school, Newark, N. J., and at Castleton Seminary. Married in Castleton, Vt., October 6, 1862. Sailed from New York, May 30, 1863. At home, 1873 to 1875. Died March 15, 1880, leaving her husband and three children, two daughters and a little boy.

² Benjamin Galen Snow. Born at Brewer, Me., October 4, 1817. United with church in Brewer, Me., 1834, June 8. Graduated from Bowdoin College, 1846, and Bangor Theological Seminary, 1849. Ordained at Brewer, Me., September 25, 1851. Married Lydia Vose Buck, of Robbinston, Me., September 1, 1851. Sailed from Boston, November 18, 1851. Home on a visit from 1868 to 1871. Returned May, 1877. Died at Brewer, Me., May 1, 1880, leaving his wife and two adult children, a son and a daughter.

funds, that of his own motion, in view of a change in his place of residence, he asked of the Board a hundred dollars less for the current year than for the year previous. His request was granted only on condition that if inadequate to his comfort, he should frankly ask for more.

The influence of such missionaries lives after them in the changed lives and character of many immortal souls, who, but for them, might have lived and died, never knowing the preciousness of a Saviour's love.

THE GOSPEL CIVILIZES THE INDIANS.

IT is a fact that a large number of American citizens regard the efforts made for the elevation of the Indian as well nigh if not absolutely fruitless and hopeless. That frontiersmen, who occasionally take a look at Indians across the barrels of their rifles, should think so is not very strange, but it is little less than amazing that this opinion should be shared by intelligent men, who have before them authentic statistics, and above all by Christian men, who claim that the gospel is the power of God unto salvation to *every one* that believeth. It would be difficult to find a popular impression which is more palpably false than this common notion that Indians cannot be civilized and Christianized. Indeed, if one were to look for an illustration of the power of the gospel to reform and elevate the degraded, he might well select the Indian tribes of the United States. We have before us the Report of the Commissioner of Indian Affairs, presented to Congress at its present session. The statistics given in this report were not prepared by agents of missionary societies, but by government officials, under the direction of the Secretary of the Interior. These statistics are worthy of consideration by our citizens, whether Christians or not.

According to this report, the number of Indians in the United States (excluding Alaska) is 252,897. Nearly one quarter part of these (60,560) belong to five tribes, which are classed as *civilized*. They are the Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles. The civilization of these tribes is not merely nominal, as will be seen from the following facts: Here are 60,560 Indians, all of them wearing citizen's dress, and no longer living in wigwams, but having over 16,000 houses: that is, one house for every three and a half of the population. Of these houses, 2,700 were built within the last year. There are among these five tribes 195 schools, with 6,250 scholars, constituting one tenth of the whole population. Massachusetts has not far from one sixth of her population in schools. *From their own tribal funds*, these Indians have expended during the year \$156,856 for education. This is \$29.09 for each scholar. Massachusetts paid in 1878-79, for each of her scholars less than half as much, namely, \$13.73.

Among these civilized tribes, more than one half the population can read, 2,650 having learned to read within the past year. They have 273,000 acres of land under cultivation, from which they raised over a half million bushels of wheat, and 176,500 tons of hay. The report of the Commissioner has tables indicating the sources from which all Indian tribes derive their subsistence. Many tribes report twenty-five, fifty, seventy, and even one hundred per cent.

derived from government rations. Many of them get from ten to fifty per cent. of their support from hunting and fishing. But each one of these five tribes reports *nothing* derived from these sources, while one hundred per cent. of their subsistence comes from "Indian labor in civilized pursuits."

There is one other fact brought out in this report of the Indian Commissioner which may be presented both as a sign and as a cause of the civilization of these tribes. There are among them 131 church buildings; that is to say, one church building to 462 of the population. Evidently these Indians are religious as well as thrifty. They attend church as well as attend to their farms.

The constituents of the American Board, as well as all friends of missions, must read these statements with peculiar satisfaction. They will remember that, though the Board has now no missionaries with these tribes, having ceased labors among some of them because its proper work was supposed to be done, it has had among them, since 1816, not less than 282 missionaries, clerical and lay and female. These are the tribes (leaving out of account the Seminoles, the smallest of them, numbering only 2,560) where, notwithstanding cruel wrongs and removals, there has been the most permanence, and where the gospel has had a tolerably fair chance to test its power upon untutored savages. And if on this field it has not shown itself to be the power of God unto salvation, — certainly of temporal salvation, — we know not what evidence could be demanded.

Other Indian tribes, notably the Dacotahs, are yielding to the influences of the gospel; but this effort to civilize and Christianize the Choctaws, Cherokees, and Creeks, begun by Kingsbury, Worcester, and Butler, under the auspices of the American Board, and since prosecuted by other missionary and Christian organizations, has already furnished a demonstration which no candid mind can dispute, both as to the capacity of the Indian for civilization, and the power of the gospel to save.

"THE POWER THAT MAKES FOR RIGHTEOUSNESS."

THAT there is a "power that makes for righteousness" few will deny. Though men dispute as to its nature they have little doubt as to its existence. It is out of sight, and yet it manifests itself in such ways, and in connection with such agencies, that men need not be ignorant of its nature. Let any one consider the facts referred to in the preceding article concerning the civilization of the North American Indians, and then think of the almost numberless experiments like this, in which the gospel of Christ has been brought in contact with degradation and heathenism, with similar results, and he must confess that according to all human experience the power that most clearly makes for righteousness lies back of a Bible Christianity.

A pleasant illustration of the way in which this truth strikes men who have but just learned it, comes to us from Central Turkey. The Armenian citizens of Zeitoon, living up among the Taurus Mountains, have hitherto had some reason to question whether there was anywhere a power making for righteousness. Our readers will remember the story of their wrongs at the hands of their

Turkish rulers. Harrassed, robbed, driven into the mountains, many of them murdered, such as were taken buried in the darkness and filth of horrible prisons, they might naturally enough conclude that the supreme powers were diabolic, seeking to engulf men in sin and wretchedness. But in the time of their need these Zeitoonlees were visited repeatedly by American missionaries, who gave them counsel and comfort, and who interfered in their behalf with the authorities. These missionaries went to their prisons, and to the mountain retreats which the so-called outlaws had found, and after long and patient effort with them and with officials effected an arrangement by which many of their wrongs were redressed. Of course while the missionaries were negotiating with and for these people they took the opportunity to preach the gospel to them. The Zeitoonlees, surprised at finding some beneficent influences about them working for their deliverance, were not slow in guessing their origin. And the conclusion they reached was that these good men who had wrought so kindly for them obtained their inspiration from the Bible. They saw that it was the gospel which this book contains that righted their wrongs and gave them back their homes. Out of this conviction there has suddenly been begotten among the Armenians of Zeitoon an intense interest in Bible study. A recent letter from Mr. Marden, makes the following remarkable statements:—

"The movement for the study of the Bible is led by prominent business men among the Armenians. In the old churches the priests still perform their services in the unknown tongue of their ancestors, but immediately afterwards a layman comes forward, with a Bible from our mission press, in the spoken language, and for three or four hours reads and explains the Word, as best he can, to a crowded house. Meetings of this character are held at the same time in several of the Armenian churches, every Sabbath, with increasing interest.

"Here and there in the market streets may be seen Armenian merchants sitting in their little cupboard-like shops in the street wall, reading from the Protestant Bible with a group of eager listeners gathered around them. The women, too, to whom the Bible heretofore has been a sealed book, have caught the enthusiasm and have their gatherings in large numbers, week by week, intent upon the study of the Scriptures. Scores of them are learning to read for the sole purpose of reading the Bible for themselves."

Mr. Marden also reports that the band of outlaws, with whom the missionaries had labored for months, securing their pardon from the government on their pledge of good behaviour, were keeping their pledges almost without exception. Sixty of the most noted characters recently gathered in an Armenian church, and sent for Mr. Marden to preach to them, while they listened with closest attention. The reformation in these men is marvelous, and the Sultan himself must acknowledge that the power that most effectually makes for righteousness among his subjects is the gospel of Christ, in its pure form, as it is given, not in traditions of men, but in the Holy Bible.

THE RELATION OF PASTORS AT HOME TO MISSIONS ABROAD.

By Dr. Warneck, Editor of the Allgemeine Missions-Zeitschrift.

[THE February number of Dr. Warneck's Magazine contains a long and able article on "The Pastor as a Worker for Foreign Missions." A summary of a portion of the article, prepared by Rev. George M. Adams, of Holliston, Mass., is here given.]

IT is safe to say, wherever there is active interest in missions among the people, there the pastor is interested and active, and on the other hand if the people are indifferent to this branch of Christian duty, the fault lies in large measure at the door of the pastor.

How can the pastor become an effective laborer for missions? First, by having the heart in the missionary work, and this depends chiefly on the farther condition, that the heart truly belongs to the Saviour. The more fully we are united to the Lord, the more fervent is our zeal in the missionary work. Our Lord Jesus Christ subjected his apostles to a double examination. The first, theological; in which they had the question to answer: "Whom say ye that I am?" The second had to do with pastoral fitness, and in this the question was: "Lovest thou me?" The second test is more difficult than the first. But he who can say: "Lord, thou knowest all things, thou knowest I love thee," is qualified to be a shepherd of the sheep; he has a heart for the sheep, for the sheep, too, "which are not of this fold." A deep pastoral wisdom is revealed in the fact that the Lord does not ask: "Lovest thou the sheep?" but rather, "Lovest thou me?"

If we have a heart for the missionary work we easily gain an eye for it. When one reads the Scripture with a vision made clear by love for missions, it is as if scales fell from the eyes. Then we see that the Bible is a missionary book, that Christianity is a missionary religion. We cease to regard missionary interest and activity as something apart from the ordinary Christian life, as a kind of work of supererogation. So we acquire zeal for missionary effort and delight in it.

But in what ways shall we labor in this department of pastoral duty? It is of the first importance to make ourselves masters of the subject. It is wearisome and unsatisfactory to live from hand to mouth. We make a missionary meeting bright and effective when we draw from a full reservoir. It is in missionary work as in the preparation of a sermon; the immediate study and collection of materials is not enough, but these must rest on a deep foundation of knowledge of the Scriptures and of human nature.

This study of missions has two branches. We must make ourselves familiar, first, with the missionary ideas of the Scripture, and then with the facts of missionary history. The study of the Scriptures in their missionary aspect must not be confined to a few oft-quoted passages, the *loci classici* of missions. On the contrary, we must follow out the missionary idea in its organic connection with the fundamental doctrines and facts of the divine plan of redemption. Only in this way can the richness of the Scripture in solid missionary thought be brought to light. If we are to get beyond the superficiality which just repeats certain edifying but commonplace phrases, we must not say with the unjust steward, "I cannot dig." Only he who digs deep becomes productive. If

it is asked what books there are which will aid in such missionary study of the Bible, the question is a difficult one to answer. Our theology has thus far given little attention to the Bible from a missionary point of view. We have not, for example, a single commentary on the Acts of the Apostles in its missionary aspect, nor a life of Paul as a missionary. We must therefore dig for ourselves.

Then again we must make ourselves familiar with the history of missions. As the missionary ideas of the Bible are necessary to set the facts of missionary history in their true light, so on the other hand the history is indispensable to the right understanding of the Scriptural thought.

When we have once mastered the subject of missions for ourselves, we have overcome the chief difficulty in the way of interesting and instructing our parishes in the subject. Now we have something to offer, and can bring forth out of our treasures things new and old. If the missionary work is a vital member in the organism of Christian doctrine and Christian life, it follows that it must not only be remembered in special services, designed to awaken and cherish missionary interest, but must also have its place in the regular services of the sanctuary. We do not altogether forget it in the public prayer. In the sermon, also, it should be freely recognized, as often as the text gives occasion. And the occasion is given very often, if only we have an eye for the missionary thought of the Scripture. What a multitude of passages there are which turn upon the great foundation truth of the gospel, that Christianity is not a religion among other religions, but is the only true religion, so that man is justified only through faith in Jesus Christ: *e. g.*, "I am the way, the truth, and the life;" "Neither is there salvation in any other;" "There is one God and one mediator between God and man;" "Except a man be born again he cannot see the kingdom of God;" "He that believeth and is baptized shall be saved;" "This is the victory that overcometh the world, even our faith." In what manifold modifications must this foundation truth be exhibited in our preaching at the present day, and of what grand arguments do we rob ourselves if we neglect those which belong to missionary experience! And what rich stores of illustration does missionary history offer to the preacher! Still, the gain to the sermon by the use of missionary material is of secondary importance. The chief thing is that the regular services of the sanctuary bring the work of missions before the great congregation, and help to destroy the widespread idea that this work is only a private fancy of certain pious enthusiasts, standing in no vital connection with ordinary Christianity. And any pastor who has learned to interlink the work of missions with his regular duties will all the more feel the necessity for special missionary services.

As to the method of conducting missionary meetings we suggest the following:—

1. Hold no missionary meeting without thorough preparation. The use of a number of a missionary publication cannot be called thorough preparation.
2. Communicate intelligence without the book, allowing yourself to read only brief and characteristic passages.
3. Alternate Biblical missionary meetings with historical missionary meetings. Illustrate the missionary ideas of the Bible by missionary facts, and on the other hand set the missionary facts in the light of the Biblical ideas.

4: Biblical missionary meetings may be conducted in various ways. Either take up in succession the *loci classici*; or point out the connection of the missionary idea with the fundamental facts and doctrines of the gospel; or discuss such topics as the laws of the development of the kingdom of God, the Biblical method of missions, the Biblical arguments for missions, missionary promises, the Scriptural demands of missions in ourselves; or set forth the difference between heathendom and Christianity, *e. g.*, how the heathen pray, how they meet death, etc.

5. The historical missionary meetings must also have variety. At one time take a broad view over the whole missionary field, or over this or that missionary continent, or over the development of missionary life at home. Again, take the history of a single missionary society, or of a single people, of a mission station, of an individual missionary, of some noteworthy heathen converted.

To do all this will necessitate work. But the pastor must be a *worker*, and by the sweat of his face must eat his bread, as he tills God's field. And he must make his work chamber also a prayer closet, that to his planting and watering God may give success.

THE DISTRESS IN TURKEY.

COMMUNICATIONS received during the last month reveal more and more fully the appalling nature of the calamity under which Eastern and Central Turkey are now suffering. A letter from Messrs. Dewey and Thom, at Mardin, speaks of the famine in Mesopotamia as extending from Diarbekir to the Persian Gulf. The rain-fall for the winter of 1878-79 was very scanty, and the crops of the summer failed. Prices rose rapidly. Then came a winter of almost unexampled severity from cold and snow, so that not only did food and fuel rapidly vanish, but thousands of cattle and sheep perished. Of business there was none. Messrs. Dewey and Thom say: "The state of affairs is rapidly becoming desperate. The people for the most part show an excellent disposition and an unwillingness to accept charity until driven to the last extremity. Houses are offered for sale, though if sold the possessor with his family is left homeless. In instances not a few the furniture of the house, even to the kettles, pots, and pans used in preparing food, have been sold. The streets are filled with beggars, while many, equally needy and more deserving, sit at home in silent despair, and bear the pangs of hunger as best they may."

The Protestant community of Mardin is making heroic efforts to relieve the distress, but in their own poverty, and with wheat at *fifteen times the usual price*, this comparatively small company can do little towards meeting the great need. They appeal for help, not in the name of any race or creed, but on the broad ground of the brotherhood of man.

Similar reports come from Koordistan. Mr. Browne, of Harpoot, writes: "The accounts of suffering from famine are most pitiful. Again and again we have forwarded our personal contributions, and I am proud to see how nobly all our churches are responding. Still our all is but a mite, and we hear of children leaving their aged parents to starve while they wander away to beg, and

of parents who are glad to sell their children to keep them from dying of hunger."

Messrs. Parmelee and Chambers report increasing distress in the vicinity of Erzroom: "The people," they say, "have almost nothing to eat, and what they will do for seed is a question. There are yet five months before the next harvest will be available."

These statements will suffice to show the pressing nature of the call for help from Eastern Turkey and the regions beyond. Even in Constantinople and the district about Nicomedia large numbers of people are pinched with want. The Turkish government does nothing for its suffering people, but add to their distress by demonetizing their currency and so paralyzing all business. The English consuls are doing what they can with funds received from Great Britain. Our missionaries are in an exceptionally favorable position for administering relief, and their earnest appeal for help should be responded to. And whatever is done should be done quickly.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. JOHN O. MEANS, D. D.

III.

The Desperate Degradation of the People is a Reason for Evangelizing this Country.

POLYGAMY, slavery, and witchcraft superstitions are enough to blast the fairest land the sun shines upon. From north to south, from east to west, polygamy is the common form of social life. Mohammedan and heathen Africa alike know nothing of domestic purity and peace, and contain within their vast domains scarcely a family ordered after the natural, which is the Christian, pattern. The African family is simply a cattle kraal on a slightly elevated scale. In general each man has as many women in his kraal as he can buy or steal. The wives are all slaves, and the female slaves are all wives. Of the opportunity for brutalities which this form of family organization furnishes; of the jealousies and bickerings, the sensualities and gross animal instincts which have free course; of the open warfares or armed neutralities which often make these human kraals golgothas, whoever reads the volumes of explorers learns too much to hope thereafter for pleasant dreams. Polygamy inevitably involves war and perpetuates war. As many men are born as women. If one man monopolizes many women, many men must live alone. The only way to make men live alone is to put them into the slave-coffle, or to put them out of the world. When the sleepers in a quiet African village a few hours before day-break are startled by the crackling flames of their huts, and by the whizzing of arrows or rattle of queen's arms, the men know that death or the slave-coffle is their only hope. Women and children are what the marauders are after, and to secure them, the men must be put out of the way. Grown men have to be put out of the way, for love is too strong to be quenched even by polygamy; men

robbed of their wives and daughters do not die without striking back, nor stay in slave-coffles without at the first moment effecting their escape, to recover their families, or to replace them by robbing some other sleeping village. In Urua of Central Africa, where land, though rich beyond imagination, is not sold by the acre but may be had for the taking, Commander Cameron found villages built on piles in the center of lakes, whose deep waters provided moated security against night ambushments. In Lovallé and Bailunda, he saw villages for the same security perched like eyries on precipitous peaks which only a sure foot could scale by daylight.

SLAVERY.

With polygamy the great curse of Africa is slavery; "a system of brigandage," says Banning, "of devastation and massacre, the daily horrors of which are scarcely equaled by the most sanguinary wars recorded at wide intervals in history." Within the continent slavery is universal. Here and there it seems to involve less wretchedness, and be accompanied by fewer horrors; possibly even, to show some benevolent features. Here and there, also, it exhibits itself in a wild, raw brutality to which the enormities of Legree in *Uncle Tom's Cabin* are child's play. Always and everywhere it tempts to, and makes easy, merciless atrocities.

It is not four hundred years since our piratical ancestors first enticed unsuspecting negroes on board ship, and sold them for slaves in the Antilles. During this period it is estimated that fifty millions of slaves have been swept out of Africa; a greater number than if every man, woman, and child in our country, between the two oceans and from the Lake of the Woods to the Gulf of Mexico, should be stripped and chained and scourged, to labor in sugar fields and rice swamps. Mr. R. D. Owen presents documents which show that to North and South America alone were shipped between the years 1508 and 1860 fifteen million, five hundred and twenty thousand slaves. Up to the present time it is estimated that not less than five hundred thousand perish annually from the slave-trade.

Many slaves are captives of war. "The men," says Captain Patterson, of the British Army, in his *Notes on Matabeli-land*, "labor but little, their occupation being eminently warlike; regiment after regiment is periodically launched at their neighbors, and they make war in the most savage and ruthless manner, sparing only the children, whom they carry off as slaves, burn the towns, and drive away the cattle. As I make this note a string of prisoners is being brought to the king, and I see the children tied neck to neck in file; one woman and her baby, for some unusual reason, are of the party; babies being generally dashed to pieces for amusement, and as being too young for any useful purpose."

Commander Cameron, R. N., for months at one time, was in the enforced company of Coimbra, a slave-hunter in Urua. Coimbra one day returned from a foray with fifty-two women tied together in gangs, seventeen or eighteen in a gang. To obtain these fifty-two women, says Cameron, at least ten villages had been destroyed, each with a population of one or two hundred. Some of the villagers, he adds, may have escaped, but the greater portion were undoubtedly burnt in their villages, or shot in attempting to save their wives and families, or died of starvation in the jungle, unless some wild beast put a more speedy end to their misery.

Of these fifty-two slaves for whose capture, according to Cameron's lowest figures, a thousand were slaughtered, only ten, according to Dr. Livingstone's careful estimate, reached the last market for the final purchaser. Driven hundreds of miles, overloaded with burdens, starved, flogged, heart-broken, four out of five, says Livingstone, in many regions nine out of ten, perish on the road. "We passed a woman," is a record in his last journals, "tied by the neck to a tree, and dead: she had been unable to keep up with the other slaves in a gang, and her master had determined that she should not become the property of any one else if she recovered. We saw others tied up in a similar manner, and one lying in the path shot or stabbed, for she was in a pool of blood. The explanation of the people around invariably was that the Arab who owned these victims was enraged at losing his money by the slaves being unable to march, and vented his spleen by murdering them." A day or two after Livingstone's Journal records, "We passed a slave woman stabbed through the body and lying on the path; they said an Arab who passed earlier that morning had done it in anger at losing the price he had given for her, because she was unable to walk any longer." The next day he records, "we came upon a man dead from starvation. One of our men wandered (in the forest), and found a number of slaves with slave sticks on, abandoned by their masters for want of food; they were too weak to say where they came from; some of them were quite young." He recounts stories of athletic, healthy slaves who, when the coffles in their weary march at last crossed the familiar rivers which bounded their homes, and the poor creatures saw that they should never return, suddenly died of positive heart-break.

"The strangest disease I have seen in this country," says Livingstone, "seems really to be brokenheartedness, and it attacks freemen who have been captured and made slaves. Syde ben Habib had secured a very large number of slaves, and they endured the chains until they saw the broad river Lualaba rolling between them and their free homes; then they lost heart. Eight died in three days after crossing. They ascribed their only pain to the heart, and placed the hand correctly on the spot. Some slavers expressed to me surprise that they should die, seeing they had plenty to eat and no work. One fine boy of about twelve years, when about to expire, was laid down on the side of the path, and a hole dug to deposit the body in. He, too, said he had nothing the matter with him except pain in his heart: as it attacks only those who once were free men, and not born slaves, it seems really to be broken hearts of which they die." "Children for a time would keep up with wonderful endurance, but it happened sometimes that the sound of dancing and the merry tinkle of the small drums would fall on their ears in passing a village; then the memory of home and happy days proved too much for them; they cried and sobbed, the 'broken heart' came on, and they rapidly sank. . . . Very often the Arab slave hunters would promise a present to villagers if they would act as guides to some distant point, and, as soon as they were far enough away from their friends, they were seized and pinned into the yoke from which there is no escape. These poor fellows would expire, as has been described, talking to the last of their wives and children who would never know what had become of them."

To procure fifty slaves, according to Cameron's estimate, a thousand villagers perish. Of the fifty but ten reach the final market. Every ten slaves on board

ship, therefore, means that somewhere a thousand have perished. Who shall compute the households desolated, the fathers and mothers and children slaughtered during these awful four hundred years which have witnessed, it is estimated, fifty millions of slaves torn out of Africa! To keep far within the truth, instead of fifty millions, make account only of the fifteen millions shown by public documents to have been shipped to America; and instead of a thousand, suppose only five hundred perished for every ten that were shipped. Even then the total reckoning would amount to the incredible number of seven hundred and fifty millions; more than half the population of the globe to-day!

WITCHCRAFT.

To polygamy and slavery add witchcraft superstitions, and the degradation of Africa is properly called "desperate" degradation. It may be doubted whether polygamy or slavery are as great obstacles to civilization as witchcraft superstitions. These are interlaced with the whole structure of African society. No one is supposed to die from natural causes: disease is charged to witchcraft. No one is killed in war, in hunting, by drowning, or mischance, but it is charged to witchcraft. The witches must be found out and tortured to confession and to death.

"I was asked," says Du Chaillu, whose representations of witchcraft superstitions are abundantly confirmed by other travelers and missionaries, "to go and see an old friend of mine, Mpomo, who was sick. They had spent the night before drumming about his bed to drive out the devil. But I soon saw that neither drumming nor medicine would help the poor fellow. The film of death was in his eyes. He held out his hand to me and feebly said, 'Chally, save me, for I am dying.'

"He was surrounded by hundreds of people, most of them moved to tears by their friend's pitiable condition. I explained to him that I had no power to save him; but he and all around had the conviction that if only I wished I could cure him. They followed me to my house, asking for medicine. Not to seem heartless, I sent him something to make his remaining moments easy. At the same time I warned them that he would die, and they must not blame me. When I awoke the next morning I heard the mournful wail which proclaimed that poor Mpomo had gone to his long rest. The cry of the African mourners is the saddest I ever heard. They mourn literally as those who have no hope.

"In the afternoon I heard talk of witchcraft. On the day Mpomo was buried proceedings were begun to discover who had bewitched him. A great doctor was brought from up the river, and for two nights and days incantations were repeated. On the third morning, when old and young, male and female, were frantic with the desire of revenge, the doctor began his final incantations. Every man and boy was armed with spears, or guns, or axes. The whole town was possessed by a thirst for human blood. For the first time I found my voice without authority. I could not even get a hearing. . . . At a motion from the doctor, the people became still. This silence lasted about a minute when the loud voice of the doctor was heard: 'There is a very black woman who lives in a house,'—describing it,—'she bewitched Mpomo.' The crowd, roaring and screaming, rushed frantically for the place indicated. They seized upon a

poor girl named Okondaga, the sister of my good friend and guide Adouma. Waving their weapons over her head, they tore her away to the water-side, bound her with cords, and then rushed back to the doctor again.

“As poor Okondaga passed by in the hands of her murderers, she saw me, though I had turned away not to be seen, for I could not help her. I heard her cry out “Chally, Chally, do not let me die!” It was a moment of agony; I was minded to rush into the crowd and rescue the poor victim. But I should only have sacrificed my life without helping her. So I hid myself behind a tree, and — I may confess — shed bitter tears.

“Presently silence fell once more upon the crowd. Then the voice of the devilish doctor again rang over the town, like the croak of a raven, ‘There is an old woman in a house,’ — describing it, — ‘she bewitched Mpomo.’

“The crowd rushed off and seized a niece of King Quenguesa, a noble-hearted and majestic old woman. As they crowded about her with flaming eyes, she rose proudly from the ground, looked them in the face unflinchingly, and motioning them to keep their hands off, said, ‘I will drink the mboundou, but woe to my accusers if I do not die.’ She was escorted to the river without being bound. She submitted without a tear or a murmur.

“A third time the dreadful silence fell upon the town, and the doctor’s voice was heard: ‘There is a woman with six children. She lives on a plantation toward the rising sun. She, too, witched Mpomo.’ Another furious shout, and in a few moments they brought to the river one of Quenguesa’s slaves, a good woman whom I knew. The doctor now in a loud voice recited the crime of which these women were accused. Okondaga, he said, some weeks before, asked Mpomo for some salt, and he refused her. She had said unpleasant things to him, and had by sorcery taken his life.

“Then Quenguesa’s niece was accused. She had no children, and Mpomo had children. She envied him, and had bewitched him.

“Quenguesa’s slave had asked Mpomo for a looking-glass. He had refused her. Therefore she had killed him with sorcery. As each accusation was repeated, the people broke out into curses. Even the relatives of the poor victims were obliged to join in this. Every one rivaled his neighbor in cursing, each fearful lest lukewarmness should expose him to a like fate. . . .

“The victims were put into a large canoe with the executioners, the doctor, and a number of the people, all armed. Then the tam-tams were beaten, and the mboundou quabi was prepared. Mpomo’s eldest brother held the poisoned cup to his sister’s lips. At sight of it poor Okondaga began to cry, and even Quenguesa’s niece turned pale, for the negro face has at such times a pallor quite perceptible. The mug of mboundou was handed to the old slave woman, then to the royal niece, and last to Okondaga. As they drank the multitude shouted, ‘If they are witches let the mboundou kill them; if they are innocent let the mboundou go out.’

“Suddenly the slave woman fell down. She had not touched the bottom of the boat before her head was hacked off by a dozen swords. Next came Quenguesa’s niece. In an instant her head was cut off, and her blood was dyeing the waters. Meantime poor Okondaga staggered and struggled and cried, vainly resisting the working of the poison in her system. Last of all, she fell. Then all became confused. A random hacking ensued, and in an incredibly short time the bodies were cut in small pieces which were cast into the river.

“After this the crowd dispersed to their houses, and for the rest of the day the town was silent. Some of these rude people felt that the number in their almost extinguished tribe was becoming less, and the dread of death filled their hearts. In the evening poor Adouma came secretly to my house, to unburden his sorrowing heart. He, too, had been compelled to take part in the dreadful scene. He dared not refrain from joining in the curses heaped upon his poor sister. He dared not mourn publicly for her. I comforted him as well as I could, and I spoke to him of the true God, and of the wickedness of the conduct we had witnessed. He said at last, ‘Oh, Chally, when you go back to your far country, America, let them send men to us poor people to teach us from that which you call God’s mouth,’ meaning the Bible. I promised Adouma to give the message, and I now do so.”

Twenty years have passed since this message was sent. Poor Okondaga and Adouma lived in West Central Africa, a few hundred miles north of the region proposed for our mission in Bihé. Similar scenes may be taking place there now. “Save me, I am dying.” “Do not let me die!” Is it not time to heed the wail of agony which has so long been going up?

OPIMUM AS AFFECTING MISSIONS IN CHINA.

BY REV. J. L. EWELL, MILLBURY, MASS.

[Authorities for this article : Papers presented to the House of Lords, May 8, 1879 ; Papers pertaining to China presented to Parliament, 1878 ; Proceedings of the Shanghai Missionary Conference, 1877 ; *Church Missionary Intelligencer*, February, 1880, article, “Opium and Missions.”]

MR. GLADSTONE terms the use of opium in China an ancient vice. This is true, but the vice prevailed, formerly, only as drunkenness and licentiousness do with us, exceptionally, and under the ban of the law. It was about 1775 that the East India Company sought to increase their profits by fostering this vicious appetite in China. The Chinese government, learning of the project, prohibited the importation of the drug under penalty of death and confiscation. In order to force their way the two vessels carrying the first cargoes from India to China were armed, the one with fourteen, and the other with thirty-six guns. By force and craft they prevailed, and so Christian England introduced opium into heathen China.

An English writer well says : “Our original relations with China were rather those of pirates and buccanners than of missionaries, or even of merchants.”

The struggle which begun thus early has not yet ended. The Chinese have been plied with incessant and various arguments in favor of legalizing the importation, and all sorts of defenses have been urged at home to allay opposition. British agents in China wrote home that no decidedly bad effects had been seen from its use ; that more lives were saved than lost by it ; that if a good quality were not imported from India, a poor quality would be raised at home. By changing the name, and by urging that it would be smuggled in if the importation were not legalized,¹ an attempt was made to conciliate the Chinese gov-

¹ Lord Palmerston to Sir Henry Pottinger. 1841.

ernment. One is strongly reminded of the staple argument in favor of the liquor traffic. But the Chinese government has never voluntarily made any concessions to the importation. A reply made August 24, 1843, by the commissioner of the Chinese government, may be taken as a sample of their remonstrances. "If they [the English merchants] would only bring legal articles, they need have no fear but they would reap an ample harvest of profit. Why, then, should they persist in selling this baneful opium?"

War has been employed by Great Britain alternately with diplomacy. In one of those wars the commander of a captured junk was found in his cabin sitting upright, but dead. On a table before him lay the Chinese translation of the Gospel of John. He had gone to the very heart of the Englishman's sacred book that he might learn the secret of England's determination to force poison on an unwilling nation. In the midst of his study he had been killed by a ball. By the treaty of Tientsin, in 1860, England gained protection for opium and for Christianity, although China still continues to put some hindrances in the way of the importation of the drug. The sale of opium forms the chief and most profitable item of English trade with China. In 1876 England sold China 28,000,000 taels' worth of opium to 20,000,000 taels' worth of cotton, and woolens to the amount of 4,000,000 taels.¹

China pays England about the same for opium that she receives for her entire exports of tea and silk.

Under the debauching influence of the importation the home cultivation has extended immensely. Three of China's eighteen provinces now redden with the poppy every year. Of course the consumption of the drug has increased with corresponding rapidity. A missionary in the great city of Soochow says that in thirty years the number of opium dens in that city has increased from five or six to five thousand. The habit is naturally most prevalent amongst the lower classes, but a very large proportion of those in authority now use it. Opium seems to have somewhat the same fascination for the Chinaman that fire-water has for the Indian.

As to the effects of the habit the testimony of the Chinese seem to be unanimous. They have a saying that the surest way to ruin an enemy is to make him an opium smoker. They attribute the late famine to heaven's displeasure for their cultivation of the poppy. The course of their government is one long protest against its importation. The statements of the English are conflicting. Some justify the importation and use, but the English missionaries appear to be united in denunciation of the habit, and of their government's responsibility in the matter. They affirm that the traffic is "productive of an incalculable amount of evil," that "it bars the hearts of a third of the human race against the gospel;" that it paralyzes the gospel; that the Chinese meet them with the taunt that they offer them the gospel with one hand and force the opium on them with the other.

America cannot take the position toward England of an immaculate judge. She has herself sinned too deeply against the weak. The American Christian, however, who condemns every violation of the golden rule, by whomsoever committed, can but sympathize with his English brethren who are seeking to free their country from this stain and the gospel in China from this "chief hindrance."

¹ The value of the tael is \$1.53.

Their great hope is prayer — prayer that Great Britain's conscience may be quickened to deal with the opium traffic as it once dealt with the African slave trade ; prayer, also, that China may have the moral strength to resist and overcome the poison that has penetrated her national life so deeply. Prayer is no new weapon in this contest. The Chinese annals record that once of old, when the use of this very drug had become common, an emperor gave himself to prayer for three days, and then attacked the vice with success. Let us learn a lesson from this pious heathen.

LETTERS FROM THE MISSIONS.

Maharatta Mission.

A ROBBER BECOMES A PASTOR.

MR. HARDING, writing from Sholapur, February 27, reports the ordination of a pastor at Watwad, a place some sixty miles from Sholapur, where there is a church of nearly fifty members which has never had a pastor. At the suggestion of the missionaries the church chose one of their own number for ordination, Mesoba, the first convert at the place. Of this Mesoba, Mr. Harding writes : —

“He is an intelligent man and has long been able to read, but he has never been to school. He sustains an unblemished character, and in the matter of faith he comes nearer to my ideal of ancient Abraham than any one I have previously known. No one questions his uprightness and sincerity. And this is all the more striking because, until his conversion, he was notorious for wickedness. He has a tall muscular frame, and for many years he was a robber, and at times a leader of a band of robbers. When the English first obtained influence in that region, some twenty-five years ago, he was apprehended and imprisoned for three years. Since then he has had a varied experience, and when, six years ago, he first heard of Christ, it was evident that the Holy Spirit had been preparing him for the truth, and he seems to have accepted it at once.

“Since his conversion he has been a careful student of the Bible, and he has a good number of Christian hymns treasured in his memory. He has very little knowledge of books beyond the Bible and hymn

book. Nearly seventy years old, his strength is diminishing, and his bodily eyes are growing dim, but his spiritual strength is renewed day by day, and his spiritual sight is clear as that of an angel. It was this dear old man that we ordained to the ministry, with prayer and the laying on of hands.

“This is the first instance in our mission of ordaining a man without any special training. But the circumstances are peculiar. The work in that region has, from the first, been more purely indigenous than in any other part of our mission. Sunday services have been kept up among themselves, and those who could read have taught others to read ; and the principle, ‘Let him that heareth say, come,’ is practically recognized. The ordaining one of their own number now is but the natural development of the work among them thus far.”

THE KONKAN DISTRICT.

MR. PARK writes from Bombay, February 28 : —

“I have several times alluded to our work in the *Konkan*, — the strip of territory lying between the Ghats and the sea. The town of Mahād, about eighty miles south of Bombay, which we occupied a little more than two years ago, is a Konkan town. I have recently made two trips through this district, and am more and more impressed with the importance of the Konkan mission field. The towns and villages are more numerous and larger than I had at first supposed. The population will not average so many to the

square mile as in most of the Deccan districts, for the reason that there are numerous ranges of hills, rocky, or wholly covered with forest, and so unproductive and without inhabitants. The population clusters densely in the valleys, where the soil is fertile, and the villages numerous, and tolerably large; while some of the larger towns will compare favorably, in respect of population and thrift, with many of the Deccan towns. In character the people are very much as Hindus usually are, but simple in character and exceedingly accessible. I have never had pleasanter audiences than during these two tours in the Konkan. We ought to have a missionary for this field."

TEACHERS NEEDED.

MR. WINSOR, of Siroor, while on a tour, writes thus :—

"The Afghan war deprives us of the 'Poona Horse,' a cavalry regiment, for a season. While as a body they have not left Siroor for seventeen years, yet in detachments they have been of great value in all times of disturbance in the Deccan, and especially of late in helping to capture the Dacoits. So all the European families, save one captain, have gone from Siroor, the latter with one hundred men remaining in charge. The severe part of this to us is the loss of the valuable help of the colonel and of the physician, whose kindness and ability gained for them the esteem and love of all. We hope they may soon return.

"We are still engaged in touring. In this busy time of harvest I meet the people often by moonlight, three, four, and five evenings in succession in the same village, the people listening with unabated interest. I feel that in view of the work that opens upon us we must have still further appropriations for teachers. I am satisfied that this is one effectual way to advance our work. These teachers are not to be simply masters of village schools, but instructors of the people; and they must be prayed for, encouraged, and helped in their evangelistic labors. I had the pleasure last month of baptizing three more persons on profession of faith, and they were received to church fellowship."

Japan Mission.

GIRLS' SCHOOL AT OSAKA.

MR. LEAVITT, writing on February 6, gives a history of the Girls' School at Osaka which was started two years ago by the native Christians of that city. Through the energy and by the self-denying contributions of these Christians a commodious school building has now been erected. Mr. Leavitt says :—

"The school has now been held in the building two months and a half. It is growing steadily and for such a school rapidly. Every part of the building is built with native money and is their property. Not only so, the school is, as it has been from the first, entirely sustained financially by the natives. It has a board of trustees appointed by the churches who have it in charge. Everything goes in their name, all rules of the school, courses of study, etc. They have their own matron in the school, who is considered responsible for the girls. The foreign teachers are there to advise and overlook, but it is distinctly understood that the natives are the responsible ones. This makes them very watchful and puts them into the best possible relation to us. The building is seventy feet long by about twenty-three feet wide, most of it two stories high. The upper part is given to dormitories, and can accommodate, without crowding, twenty-eight persons.

"The school numbers now thirty-five or thirty-six pupils. We feel that it has solved a problem which has been in discussion among us so long,—Can the natives sustain their own institutions? In the two years of its existence it has come to rank fully up to our best mission schools in numbers, scholarship, etc., if indeed in its Japanese and Chinese course it is not superior. I think it will be found to be. As a religious power we count it the strong pillar of our work. Christian women have gone out from it to become the wives of our Christians. A regular prayer-meeting is held by the girls every day at noon, and religious interest is a steady feature of the school. Both the Japanese teachers are earnest Christians, and have put into the building the small mite of pension

money they had received from the government."

SELF HELP. OSAKA AND KOBE.

Mr. De Forest, of Osaka, writes : —

"There never was a time when the Christian light was stronger in this great city than now. We have now twelve places where regular Christian work is carried on, and in some of these there are two or three services in a week. There is no show, but we carry on things largely after the fashion described in Acts and the Epistles, going to private houses for little gatherings, and making the study of the Bible the main thing. The Christians have several among their number who carry on, without reward except from the Master, a regular visitation from house to house, looking up the sick and aged, and preparing them for baptism. I have lately had four requests to baptize aged women who had been taught for months the old, old story, two of whom I have not yet seen, but I expect to baptize them all soon: they are unable to move so far as to the chapel; so I go to their homes."

In a similar strain Mr. Atkinson, of Kobe, writes : —

"I am glad to notice a pleasant indication of growth in some of our leading Christians. For some time when any work was under consideration their expressions were 'you' and 'yours.' Now it is very delightful to see them act with the "we," "ours" sort of feeling.

"My exegetical class is fuller this year than last, and increasingly profitable, I think. I hope to get several men from the churches in my care to the three months' course of study in Kioto. The term begins early in April, and reaches on to the beginning of the summer vacation. Three months of daily study and lecture, and contact of several with the same object in view, cannot fail of being stimulating and enlarging."

during a recent visit to that province. He says : —

"The Romish movement, or raid, into our borders, seemed to me to have fallen flat. It was so evident that those who left us did so only for the loaves and fishes, that the priests were dissatisfied with their assistant, and discharged him from their employ for receiving what seemed to be such poor material for their aggressive movement. Although we lost a number of members, mainly belonging to one village, I think our actual loss may be put down as almost nothing. Indeed, it has done our cause good in some respects. It has led to inquiry as to the differences between us and the Romanists; and in honest inquiry of this kind we never lose anything. While this defection has been a grief to our best men, I think it has tended to the deepening of their spiritual life, and the development of Christian character.

"My first duty was to visit all the principal points, and reorganize the weekly meetings; this was done at once, with a small, but growing, attendance from the first. During the summer a weekly meeting had been begun at Han-chia village, eight *li* north of our central point, Pâng-chia. This appointment was continued. There were more than a dozen inquirers in this village."

INTERESTING INCIDENTS.

"Time would fail me to refer to all the places in detail, so I will only give some incidents. One little incident which occurred on my first visit to Shih-Chia-Tang, impressed me very much. I was about to begin the service when the attention of all was attracted by something unusual in the court-yard; then all who could see out of the door got up and stood respectfully or stepped out. The mystery was soon solved by the appearance of a wheelbarrow, on which a sick widow was being wheeled to church. It was lifted over the high door sill, and she lay there rolled up in her "bed" during service. She was a little better after a six weeks' illness. She said she could not stay away when she heard her pastor was coming. The following week she came in the same way.

North China Mission.

SHANTUNG. THE ROMANISTS.

MR. STANLEY writes from Tientsin, January 13, of what he saw in Shantung
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After that she was worse, and I did not see her again. She and her little boy were baptized last March.

"It was my sad duty on this visit to bury one of the oldest members in the church, old Mrs. Tu, of Chou-Chuen-Tswang. It was the first funeral service conducted by a missionary in that region. It excited a good deal of interest in the village, and gave me an opportunity of preaching to a yardfull at the house, and to almost the entire population of the village at the grave. Contrary to my fears there was almost perfect quiet, so that I was able to speak with little difficulty. The quiet which prevailed, and the absence of show and expense, in contrast with their noise and glitter, were very marked on this occasion, and I think the exercises were watched by some with more than a mere curiosity."

A PRIEST CONVERTED.

"One other incident I will mention. A young man, named Liu Yün Lung, had until a few months ago manifested 'no special interest in the truth, though both his father and youngest brother had been baptized. He was educated for the priesthood, but never assumed the tonsure, and like Mr. Chu, of Shih-Chia-Tang, had a family. When his tutelage was ended, he was placed in charge of the temple in his native village, by the trustees, to whom he has given entire satisfaction. The proceeds of the temple land, about three acres, belonged to him, and was worth about \$30 or \$40 per year. In America, its equivalent would not be less than \$300.

"One day last fall he came, with his younger brother, to see me. He said that he had long felt that the gospel was good, and he now wanted to be a Christian, but he said, 'that temple trammels me.' I referred to the Saviour's words, 'how hard it is for them that trust in riches to enter the kingdom.' 'No,' he said, 'it is n't that, but I'm in debt, and this will help me pay my debt, and then I could willingly give it up.' I spoke of Christ's requirement to forsake all, and trust Him only. 'There is nothing then but trust Jesus,' he said. I replied that there were many precious

promises to those who seek first the kingdom of God; *all* those necessary things are promised. 'But it is all the result of *trust*, as you say, and obedience.' Thus we talked for a long time; and I read many passages from the New Testament, of all which he made a note, so as to examine them more carefully. I said this was the question of his life; he must not decide it hastily. We prayed, and he left, saying that 'one must be abandoned; they (Buddhism and Christianity) could not be held together; my selfish heart clings to the temple; my little brother wants me to give it up.' I saw him a number of times afterward, but felt it unnecessary to say more on that subject, unless he desired it, for I saw that the truth was working.

"I have since received through Mr. Smith very interesting particulars of the final decision of this young man to give up all for Christ."

Micronesian Mission.

THE GILBERT ISLANDS.

IN the account given in the last *Herald* of the work in Micronesia, as seen by the "Morning Star" on her recent trip, there was not room for the report from the Gilbert Islands, prepared by Rev. E. T. Doane. It will be remembered that the group lies directly under the Equator, and is composed of more than a dozen low coral islands. Seven of these are occupied by Christian helpers, and the work is under the special charge of the Hawaiian Missionary Board. There has been no American missionary residing there since 1877, but it is expected that Mr. Taylor will return to these Islands, with an associate missionary family, on the next trip of the "Morning Star." Mr. Bingham, while at Honolulu as Secretary of the Hawaiian Board, has been engaged in translating the Scriptures and in preparing a Christian literature in the Gilbert Island language. The missionaries now engaged are all natives of the Sandwich Islands. As a fair illustration of the mingled light and shade which mark the work in these groups, we give first the report concerning

TAPITEUEA.

"This island, like most of the Gilbert group, affords but a poor supply of food to the inhabitants. The cocoa-nut tree on all these low islands is the 'tree of life' to the people, but here its leaves are sal-low, as if smitten with the ague, and its fruit small, for rain seldom falls in this low latitude. A limited supply of the fruit of the pine, together with some taro and fish from the sea, constitute the luxuries of these people, as well as the substantial of their table. The torrid-burning sun drives the men to an utter state of undress, and the women can only gather tufts of grass with which to make their skirts. I saw a woman standing among a group of school children as they were singing, chewing and biting, to make pliable, strings or shreds of grass, which were to be worked up into a skirt or fringe. Her teeth were her loom in which to weave her scanty dress. Two missionaries are laboring on the island, Mr. Kapu and Mr. Nalimu. The first is alone, his wife dead, and his children at the Sandwich Islands in school. Kapu is ordained, Nalimu is only an evangelist; both seem to be working well. Four days in the week they have a large school. The pupils are mostly youth, yet mothers, with their babes, and fathers and grand-fathers attend. Some of the youth are bright. I saw one boy of the age of twelve who had so far advanced in his studies as to be able to go to out-districts and teach. Each missionary has his own school-house, well made of native material, and the whole school is seated on the floor.

"The work of the week is divided somewhat thus: four days to the school; one, Friday, to prayer meeting for women especially; Saturday to fishing and preparing food for the Sabbath. The Lord's day brings the heaviest work, for then immense congregations often assemble, one and two thousand; and when the church edifice is found to be too small the whole body adjourns to some large native council house; then the preacher has an audience in numbers as inspiring as one could wish.

"At each station churches have been organized. Mr. Kapu's has a member-

ship of 295, of whom 190 were baptized since June, 1878. Some 40 who had been dismissed had been restored; 36 children had been baptized; 64 adults had been married. At Mr. Nalimu's station the church membership is 202, and 40 children had been baptized. The contributions for the month come in quite liberally for the people, consisting of mats made from the leaf of the pandanus, and twine made from the cocoa-nut fiber. We could not spend a Sabbath here, yet we landed at two different times, and were impressed by the evidence of progress in the work. Natives near the stations are becoming more civilized in dress and behavior. Outlying districts are calling for the 'school-master.'"

WAR AND "LABOR SHIPS."

"But with all the progress the evil of *war* is to be reported. The northern and southern portions of the island are fighting over some heathenish rites,—the north to sustain them—the south to remove them. It is pleasant to record that the 'right won the day.' We shall hope no other civil war will occur. The evils of 'labor ships' are telling on this island as on all of the groups. Ships are roaming the ocean in search of laborers, some to go south to the Samoan Islands or Fiji, to work on sugar plantations or cotton, some to go north to the plantations of the Hawaiian Islands. The natives are hired for a term of years, to be paid so much, cared for, and returned home when the contract is finished. But it is found that few of those who go abroad ever return. Some die, some get so involved in debt as to be unable to return, some get wanted to their new homes and do not care to come back, while others get families and are thus detained. But all this is telling on the population. This island formerly had a population of 8,000. Now the teachers think there are no more than from *four to six thousand*. It should be stated that wars have had something to do with the diminishing of the population, but there has been less of this here than on other islands.

"We sail from Tapiteuea with the banner of the cross now flying in triumph

there, the good work is progressing, 'the seed of the kingdom' has been planted, its roots are striking deep, its branches are yet to wave over all that people."

APEMAMA. A MIDNIGHT MEETING.

"On Apemama Moses preaches regularly, but as yet he has no organized church. But there is material for one. Quite a number stand ready to be organized into a church. And this should be done at once, for there is nothing like a church for the good to crystallize about, and as a means for future success. He has three congregations on the Sabbath, the attendance numbered by hundreds. I landed here at midnight, the 'Star' failing to enter the Lagoon. I took the small boat and pulled to the place where Moses lives. It was soon noised about that the missionary had come, and the people came running together, donning their best suits *on the run*. They approached us with a pleasant smile and shake of the hand, then seated themselves on mats near the beach. The moon was shining at the full. The scene and the hour were impressive. We suggested prayer and singing. And for more than an hour, waiting for the incoming tide with which to return to the ship, we sat together there 'in heavenly places,' worshipping before the Lord. I prized this meeting the more since it was one of the 'evidences of Christianity.' The good work is progressing here. Moses has been 'plowing and sowing,' or, in a more characteristic figure of his people, 'been fishing' for six years, and he has caught at least 'an hundred and fifty and three,' for all of that number were seated near us."

THE OUTLOOK.

After visiting Maiana, Marakei, Tarawa, and Apaiang, the "Star" anchored at Butaritari where the annual meeting of the mission was held. In all these places except Maina the spirit of war seems rampant, interfering sadly with Christian work. Foreign traders sell intoxicants to the natives, and drunkenness prevails. Yet in all the islands there are a faithful few, and it is believed that, with the reinforcement about to be sent from this country, there is good prospect for the future. Mr. Doane concludes his report as follows:—

"The general meeting of the mission was a good one. Some points in their fields of labor, especially the work of enlargement, were discussed. There is much in the report of the visit of the 'Star' and your delegate to the Gilbert Islands that is rather disheartening. It is sad to hear so much of war, so much of drunkenness, so much of the defection of those in power. But then there is much to cheer. Much good has been done; schools have been taught; school-books bought; additions to the churches to the number of 275 have been made. There has been much touring and visiting by the brethren among their people. On some of the islands the work is difficult, for the islands are large, the people numerous. To the work here mentioned might be added that of the gift to the people, in their own language, of the whole New Testament, with many sweet Christian hymns and school-books and Bible stories. If our report then has a dark side, this should but quicken our zeal to work the harder, since there is so much evidence that the Lord is blessing the mission."

Mission to the Bulgarians.

ESKI ZAGRA. BULGARIAN RULERS.

MR. BOND, of Philippopolis, under date of February 23, writes of a tour through portions of Eastern Roumelia. Eski Zagra, it will be remembered, was the missionary station which was destroyed in the Russo-Turkish war. Mr. Bond says:—

"Eski Zagra appears to be in a sad condition both materially and spiritually. Drunkenness is prevalent, and the people appear to be given up to worldliness. Only one of the four churches is standing, and that is almost neglected, except by the priests. And yet there is manifestly a great change in the mind of the people there, as well as elsewhere, in regard to us and our work. I was received with marked cordiality by all classes. even the school children, who used to call out after us on the street, now touch their hats respectfully, Russian fashion. The cry 'Protestanten,' or a stone shied at me from some corner, would have made me

feel at home even among the distracting ruins, but these things are probably ended for all our field. We have but two or three families in Zagra professing to be Protestants. These, under the direction of Pastor Shopoff, keep up regular services, but their influence for good thus far seems to have been very limited.

"In Chirpan, accompanied by Pastor Shopoff, I visited several of the leading men, including the chief priest, as also three of their schools. Everywhere we received a hearty welcome. Just here I would like to say a word for the Bulgarian rulers. Wherever I have been, so far, I observe that the governors and mayors of cities appear to be earnestly endeavoring to work for the benefit of their people. The off-hand, business-like, republican style of these officers is refreshing to an American. They are not ashamed of work. The Chirpan governor has just made a tour of the thirty-eight villages under him, making notes of their actual condition and needs. He is putting forth strenuous efforts to get their schools in good order. At Merichleri he even made a small contribution to our Protestant community for their school. The schools in Eastern Roumelia are being conducted on the German plan.

"Throughout the field the Bible and religious books are having a remarkable sale. Teachers urge their scholars to buy, after setting the example themselves. Altogether we feel encouraged to press forward in our work, rejoicing to be used as instruments in it."

THE BULGARIANS. THEIR PROGRESS.

Dr. Byington, of Constantinople, writes this of the race for which he is laboring:—

"The Bulgarians have done well, very well, since the war. My admiration for them has been steadily increasing. Before the war they had, despite the oppressions of Turkish rule, greatly improved their financial condition, and by their earnest efforts in behalf of education had made rapid progress towards a higher civilization. By their own efforts, chiefly, they had prepared themselves for the great political changes of the past

few years. When the war came the Bulgarians were not so situated that they could do much fighting, but the Bulgarian Legion showed in Shipka Pass that they could fight bravely for their own emancipation.

"Exaggerated rumors have been circulated about troubles in the Principality, but whatever trouble there was arose from this, that the people were determined to stand by their constitutional rights. Since the war the Bulgarians have shown a very liberal spirit. They compare very favorably, in this respect, with some of the great European powers. Although there have doubtless been some misdeeds, the action of the people generally has been praiseworthy towards the Turks. While the Bulgarians have some things to learn and some also to unlearn, they are entering upon their new life under very favorable auspices, and I trust a bright future is before them."

Western Turkey Mission.

AN ARMENIAN TEACHER.

In the January number of the *Missionary Herald*, Mr. Parsons of Nicomedia gave some account of an Armenian teacher at Kartsi, who was converted through the instrumentality of a student from Marsovan. Mr. Parsons now sends a translation of a striking letter from this teacher giving an account of himself and his work. He says:—

"When I came to this place I was in a measure freed from the superstitions of the church and had a 'hearing-of-the-ear' acquaintance with the truth. The spirit touched my heart and showed me my awful disobedience and lost condition. The Saviour drew near to me, and spoke to my heart his peace. He at the same time showed to me the multitudes about me, in the same lost condition, and made me feel an earnest desire to lead them to the unerring guide. My desire for their salvation grew stronger and stronger. But what could I do? They were Gregorian Armenians, and regarded me as such. If I were to show myself a Protestant they would not bear with me a day, and then I could do nothing for them without

smothering my own convictions or acting against my conscience. I thought I could do something for them. As a teacher I was not required to take any part in the ceremonies and rites of the church. I began by putting the Bible on my school desk. Blessed day! My scholars saw something new. It became *the* Book of books, the source of a science above all others. My instruction was leavened with the gospel. I tried even to teach arithmetic in a way to do my pupils spiritual good.

"On the Sabbath I took my school to retired places and among the hills, and spent the day in reading. My heart was rejoiced to see my pupils coming to those gatherings with their New Testaments in their bosoms. Young men and aged females finally joined us. Soon the women and the young men proposed to have the meetings in the church. I felt that the Lord was enlarging my opportunity and his work. The meetings were continued in the church for a long time. But at length Satan stirred up some to denounce this as 'perfect Protestantism,' the people were frightened, and the meetings stopped. Perhaps Satan hoped to discourage me. The Lord conquered. I had yet a work to do for my boys. They came to my rooms, and little by little others came. I worked for them with an increased fervor of desire, I pointed out the way of salvation as plainly as I could, I applied the ax to the root of their superstitions, and this is what I am now doing. For all my pupils I have great hopes that the Lord has begun his work in their hearts; for some, that they have been born again. There are a few adults to whom I have communicated *all*. One is a barber who is persecuted because he will not work at his trade on the Sabbath. With a few exceptions my pupils have pledged themselves, forever to abstain from all intoxicating drinks, and to keep holy the Sabbath. They are now trying to teach their mothers and sisters to read, and with some success, I am glad to see.

"There are indications that the bell for my 'coming out' is soon to be rung. If I am turned out of the school I shall yet have a work in this village. Whatever

may happen I cannot cease from openly speaking the truth."

PROGRESS AT BARDEZAG.

Mr. Pierce of Nicomedia, reports a gratifying state of religious activity in the Bardezag church. The Sunday-school numbers not far from 300, the classes increasing so that they have frequently to be divided. The boys' school also has grown from fifteen to eighty, and is now full to the limit. Mr. Pierce says:—

"For the year past it has been my lot to preach nearly every Sabbath to a congregation of 200 and upwards. It has been a great satisfaction to notice that the number of hearers was steadily increasing, and that the relations between missionaries and people were more cordial, and signs of real, spiritual life in the church more apparent.

"Since the week of prayer there has been a large increase in the congregation. So much so that now every seat is filled and many sit on the floor. Many of the new comers are young men and men of middle age, while one is a man of seventy. The brethren are already taking measures to increase the seating capacity of the chapel. Every Sabbath evening our schoolroom is filled, with young persons mostly, where we have most delightful meetings, conducted chiefly by the young men in the school. This is a new movement, and entirely distinct from the meetings of the church. The meeting for women, on Thursday, is much more fully attended than formerly, while each Friday afternoon Mrs. Pierce has a class of from twenty to thirty women, who come to her for a lesson in the Bible. This is also a new feature. The brethren have also recently started a Monday evening prayer-meeting to meet from house to house.

"In Nicomedia also there is progress. They now have regular preaching, with a good congregation, and pay one half the preacher's salary. Three young men joined the church at a recent communion service. We shall put several of our best young men into village work during vacation. We shall have quite a large class ready for Marsovan next spring. They are all doing well in their studies, and

seem to be growing in grace and in wisdom daily."

ORDINATION AT SMYRNA.

Mr. Bowen, of Manisa, writes:—

"We have just had an international, inter-denominational ordination. It was at Smyrna, just where *such* an ordination was befitting. Here are various nationalities, various languages, and various shades of religious faith all mixed up together. It was fitting that there should be some mixture in the services which were held in this city on Sunday, the 1st day of February. At the examination of the candidate for ordination four nationalities were represented, the American, English, Greek, and Armenian; and four denominations, Congregational, Presbyterian, Episcopalian, and Protestant Armenian.

"The candidate, Mr. Harotune Jinishian, was from Marash, a graduate of the Theological Seminary in that place. He has been laboring in Smyrna nearly two years, and during this period has steadily gained in the esteem and confidence both of the congregation and of other Christian laborers in that city. Though previously convinced of the worthiness of the candidate, yet the diligent attention with which the large and mixed audience listened to every question and answer was evidence enough of the benefit of having a formal examination.

"The ordination services were on Sabbath morning and a large audience was present. The introductory services were in Turkish and Armenian. Then a most excellent and appropriate sermon was preached in the Turkish language by Pastor Aridis. Pastor Harotune was then ordained to his sacred office, by prayer and the laying on of hands by Messrs. Aridis, Epstein, Constantine, Crawford, Bowen, Charteris, and myself. The whole services were most solemn and impressive, and so far as I know it is the first time anything of the kind was ever witnessed there.

"After the communion service many of us went down to the Smyrna 'Rest,' or Coffee-Room, to find that large room packed with people eagerly waiting for

Mr. Constantine to come and preach to them. It was an interesting sight, that mass of eager, upturned faces, listening as though it were a pity to lose a single word, while Mr. Constantine, his heart full from the services which he had been attending, proclaimed, with genuine Greek eloquence, the Gospel of our blessed Lord. A more haphazard and promiscuous audience it might perhaps be impossible to find; some standing, others sitting; some with hats on, others with hats off; some with a look of curiosity; others with a look of most intent interest, but all listening as if spellbound. Composed of such elements as the congregation was the quietness and orderliness of their demeanor was a tribute to the charm of the gospel."

Eastern Turkey Mission.

THE FAMINE.

ALL the reports from Eastern Turkey agree in reference to the sad distress on account of the famine. The following letter from Mr. William N. Chambers, of Erzroom, who had been out among the villages of the Passin plain, gives a fair representation of the account that comes to us. Mr. Chambers writes on February 28:—

"We had little money, only about \$250, and we could only distribute to those who had nothing in the eleven villages which we visited, and to them only enough to last for three days. We made thorough examination of the houses to which we distributed, and in very few did we find more than enough for them to eat that day, and that had been begged, and in many cases we saw nothing at all. Among the most destitute villages was Hopek, a small Turkish village of twelve families and eighty souls. We examined every house, and could only find for subsistence what would correspond to about five pounds of flour. They had no cattle, no sheep, and no horses of their own. Had we not had a little bread in our saddlebags we would have been hungry till we reached the next village, which it was impossible to do that night because of the lateness of the hour and bad state of the roads.

"Tar Hoga is a Turkish and Armenian village of about thirty-five families. We found but one man, a Turk, who had supplies for any time, and he had what would last him only fifteen days. The day before we visited them this man's horse died, and his neighbors (Turks) devoured it. Their harvest completely failed them on account of the dry weather.

"It was indeed sad work to go through those bare, cold houses, see the poor women and half-clad children pinched with hunger, and the babes in the cradles crying in vain for food. In Hopek and Tar Hoga we found them sucking the root of the tragacanth, a shrub which they use for fuel. Sometimes they feed it in small quantities to the cattle. Much of it is sure death to the cattle, how much more to the people who are trying to subsist on it. We are anxiously hoping for answers to our appeals for contributions."

THE GOSPEL IN RUSSIA.

Mr. Cole, of Erzroom, has received very cheering tidings from several congregations of Christians in the vicinity of Kars. A graduate of Harpoot Seminary has been living in Kars as a tinman and stove maker, at the same time doing evangelistic work without a salary. In writing to Mr. Cole he says:—

"On December 1st I left for Alexandropol, thence to Erivan, Etchmiadzin, Samaghar, and Ghoolijan. I remained ten days at Alexandropol, and in the evening had a meeting with seven Protestants, as they claim to be, four brethren and three sisters. When I had read the Word and began to speak from it, they all began to sob aloud so that I could not restrain my feelings. Till past midnight we sat taking sweet counsel together, they ever and anon begging me to remain with them, to comfort them, since in such a land they are deprived of these privileges. They

said there were twenty Protestants in the city. The next day I met with more in the market and conversed with them. Their eyes are fixed steadfastly on you for spiritual comfort. . . .

"I was much surprised at the zeal manifested by the brethren and sisters in Etchmiadzin. Though they have no teacher nor preacher, yet they remain firm in the Christian faith. In our general meeting we had upwards of forty present, and eleven in the women's meeting. They also keep up the inquiry meeting. They also pledged to lay by week by week, as the Lord had prospered, for the good of the work. Those that can read promise to teach such as cannot, especially the children that are growing up in ignorance. In leaving this place the people all put me on the way with great lamentation, reminding me of how the Ephesians put Paul on the way with such weeping."

A company of Christians in Etchmiadzin wrote Mr. Cole as follows:—

"American missionary, dear friend in Christ: We in Etchmiadzin are alive and well, and have most earnest salutations to you and we are waiting for the help of the Lord. We were very glad to get your dear letter, and from your encouraging words we were much comforted. Thank the Lord that at present we are not molested, but hold our meetings regularly on the Sabbath. All the brethren are zealous as to the Word of God, our great unceasing prayer being that we may soon come into the possession of such liberty as will admit of our having a pastor and all the church ordinances in keeping with the principles of the holy gospel. . . . In all our prayers we ask of the Lord Jesus Christ that through your efforts we may have a free church in Russia, and the merciful God accomplish it speedily! We entreat of you not to forget us, but ever seek to watch over us."

GLEANINGS FROM LETTERS.

— During a visit at Ifumi we have seen and heard much to encourage us, and also not a little to make us anxious and sad. The meetings have been well attended

and many have taken part with acceptance, and there seems on the whole a good state of feeling. On the other hand, in common with our church members at all the sta-

tions, they seem united in their determination to make and use at their homes the native beer, which most of us feel is destined to eat out the piety of our churches, if it does not lead to widespread drunkenness, and in the end rob us of the larger share of our young men. The great trouble is, that instead of there being a strong public sentiment in the right direction, and in favor of a healthy religious tone, there seems an increasing tendency to combine to thwart the missionaries in their efforts to keep out certain evil practices. In this way many who, if allowed to act freely, would gladly follow the right are afraid to yield to their convictions, knowing what an amount of obloquy and indirect persecution they must meet from many who ought to know better.—*William Ireland, Adams, South Africa.*

—We had the pleasure on April 4th of receiving eight new members into our church, just at the time when persecutions have been unusually severe. My wife's Bible class of women, which she commenced with a few, has come up to forty-five. Our Sunday-school now numbers a hundred and twenty. It has been found by churches in Barcelona and Valladolid, that the members can be stimulated to increased contributions by interesting them in *Foreign Missions*, at the same time not forgetting the Home missions in our own Provinces.—*Thomas L. Gulick, Zaragoza, Spain.*

—Some days spent in Bansko were joyous ones. I had hoped to visit every home, but had time for only about half of them. There is a growing acquaintance with the Bible, a tenderer Christian feeling, and an increase in the number of followers. From one hundred and seventy-five to two hundred and twenty-five were present at the different religious services. I was glad to see that the prosperity of the work did not depend upon the pastor who has left them, on whom they have so much leaned. A young preacher and his wife who have been there for a few months seem in a good degree to have gained the confidence of the people. In supporting their preacher, however, the people are far from reaching the old Jewish standard, six persons only having been ready to give

tithes and some of these grudgingly.—*James F. Clarke, Samokov, Bulgaria.*

—The "Home" is conquering success, and is helping the whole mission work very greatly. It is conciliating kind feeling, raising up well qualified teachers and wives, giving us access to many new families, and bringing souls into the kingdom of Jesus from non-Protestant households. It is beginning to reach the class of persons we have been most anxious to get into connection with, and the prospect of increase of full paying pupils is encouraging. Enlargement is really necessary for the present number. Seven girls lodge in my house, and probably others will occupy another room in it next term.

"The tide of unbelief which is rolling in is of fearful import as to the future of the Armenians. There is no power in the Armenian church to resist it. Our position as defenders of vital Christianity acquires new importance daily. By our schools and the press, in connection with preaching and personal labor with individuals, we are to save the Armenian and other nationalities from the abyss of atheism, in their recoil from superstition and ecclesiastical domination. With God's help we can do this."—*George W. Wood, D. D., Constantinople.*

—The work in Amasia is now encouraging. The reorganized common school for girls is a success, and the Bible woman is finding good work. Nearly thirty outside children come to Mrs. Tracy daily to learn Scripture, which they go reciting in a loud voice about the streets. One day Mrs. Tracy was giving a preparation of iron to a neighbor's child. A woman standing by said "Give me some : I have no appetite." She took a little, but instantly exclaimed in distress as she ran away "What have I done? I have taken Protestant medicine! It will make a Protestant of me!" The brethren in Amasia have, of their own accord, raised over \$50 for the famished in the regions of Mesopotamia.—*C. C. Tracy, Marsovan.*

—There are some hopeful things in our field. Our Sabba'h-school is full to overflowing, numbering over two hundred on many Sabbaths, and they are very attentive. The examination in our boys' school

was excellent and was listened to by a full house. The Pasha came in for a little while, attended by his retinue of seven servants. Three of these servants were well armed and stood in different parts of the room, guns in hand, ready to shoot if we showed any disrespect to his Honor. — *Miss L. B. Chamberlin, Sivas, Western Turkey.*

— I have just returned from a two weeks' tour among some of the villages on the plain, and though I dreaded starting out alone I did not find it nearly as hard I expected. The people are so accustomed to our queer ways, that the anomaly of a woman traveling alone, or rather with only a native, seems all right in their eyes, and I could not ask for more respect than I constantly received. I cannot tell you how well and how happy I am when I am doing this work in the villages. The more I go among these poor women, the lighter seem the hardships and exposures of touring, so that when I am contemplating a visit to the villages, these disagreeables hardly come to my mind, so much do I anticipate the joy, the privilege, of carrying the glad tidings of our Savior's love to these wretched homes. — *Miss Hattie Seymour, Harpoot, Eastern Turkey.*

— In Yorghonolook our work is most prosperous, and it is a great comfort to go there. The cause is their poverty. Their aggregate property is not over \$1,750, but they paid for schools, preaching, and other expenses just \$150, for 1879. So

prompt are they that at the annual settlement they had overpaid all claims and actually received back the excess, an instance of its kind that is curiously rare, I imagine, even in America. Four new members have been received to the church, all of whose members are liable to expulsion if they fail to pay a just proportion of their earnings to promote the kingdom of Christ. — *L. H. Adams, Kessab, Central Turkey.*

— We are still pressing the case of Mustapha, the converted Moslem, upon the attention of the representatives of Christian governments and are anxiously awaiting the result. Said Pasha, who spoke so nobly in behalf of religious liberty, has been removed from the governorship of Aleppo, and there can now be no hope from him. Mustapha has at last felt obliged to flee beyond the boundaries of his province through fear of the government. Meanwhile the churches here have contributed nearly \$150 in aid of his family. — *Henry Marden, Marash, Central Turkey.*

— Mr. Neesima has been away nearly a month in the vicinity of Okayama, and in Shikoku, doing a grand work. Here in Kioto four or five members in each school are asking for baptism, and there is a more earnest spirit manifested among Christians, since the day of Prayer for Colleges, which we observed. — *J. D. Davis, Kioto, Japan.*

MISSIONS OF OTHER BOARDS.

SOUTHERN PRESBYTERIANS IN GREECE.

THE American Board, on the death of Dr. King, gave up its mission in Greece to the Southern Presbyterian Board. This Society has now three stations among the Greeks, namely, Athens, Volos, and Salonika. These stations are manned by three ordained ministers, two native and one American, with three licentiates: An other station will be opened next year. The mission has been largely engaged in the distribution of Bibles and a Christian literature and is making continuous efforts in behalf of religious liberty.

THE BAPTIST MISSIONARY UNION.

THE receipts of this Society for March amounted to \$93,800, and for the year, to \$260,371.85, thus paying the expenses of the year and reducing the debt of previous years to about \$6,000.

“The following items are from the *Baptist Missionary Magazine*:—

Mr. Clough, of the Teloogoo mission, writes:—

“The whole number baptized since I started on this tour, January 16, is 508. I never had such a hearing by all castes and classes before. Sometimes whole vil-

lages of a thousand people or more have turned out, and listened patiently and eagerly to me for an hour. The sudras, who are the cultivators of the soil and own most of the land, are coming soon to Jesus. Some way is going to be opened for them to leave caste, and not become socially disgraced, ere many years, and perhaps before many months. We must get ready for them. When they come the death-knell of old Hindooism, or rather Brahminism, is rung. May God hasten the day!"

The heroism of missionaries in Upper Burmah is thus described:—

"Has public attention been drawn to the brave stand taken by the band of missionaries in Bhamo? Messrs. Freiday and Roberts with their families, of the American Baptist Missionary Union, and Messrs. Stevenson and Soltau of the China Inland Mission, are now the only white persons remaining north of the blood-reeking palace in Mandalay.

"We have seemed to be on the brink of war with Upper Burmah for the last six weeks. The British political agent at Bhamo was withdrawn by his government months ago. On the 6th of October the British Residency at Mandalay was finally closed, and all British subjects in Upper Burmah ordered to leave on a very few hours' notice. Any who chose to do so could remain, but at their own risk. The missionary of the S. P. G. Society (English High Church), an unmarried man, and an advocate, I believe, of celibate missionaries, closed his school, and the church with its pretty stone front presented by Queen Victoria, and came away with the crowd.

"Before taking his departure, the Resident invited our brethren to return by what was then supposed to be the last trip of the steamship 'Taiping,' but they unanimously declined. On the 3d of October, Roberts writes: "The steamer has just arrived, and leaves in the morning at seven o'clock. It is stated that the Resident is to withdraw from Mandalay as soon as the steamer gets back. I do not feel it my duty to withdraw from the work, and shall remain at my post. Pray for us, for we are in great danger, yet we trust in

God who has sent us here.' In the same letter he says that there are five Ka-Khyen villages asking for teachers, two of which he has visited, and feels sure that they ought to be occupied at once. Accordingly he asks Bassein to send him five more men this fall.

"How all this appears to brethren at home who think that the age of *romance* in missions has passed, I know not; but to us here it is evident that the spirit, divine and human, which animated and sustained the Judsons and the Wades in the early days, has not deserted the mission ranks. If the occasion arises, as it may arise any day or hour now, men and women will not be wanting to meet the occasion with quiet heroism."

THE LONDON MISSIONARY SOCIETY.

THIS Society has organized another company to reënforce its mission on Lake Tanganyika, Central Africa. The party of three was to leave England in April for Ujiji. Systematic arrangements for mails have already been made between the lake and the coast, so that letters from Ujiji, dated December 11, reached London in eighty-five days. Mr. Arthington, of Leeds, has offered the London Society the sum of \$15,000 for the placing of a steamer on Lake Tanganyika. Should the conditions on which the gift is offered not render its acceptance unadvisable, such a steamer will be of great service. A new station has been started on the western shore of Tanganyika, named Plymouth Rock.

FREE CHURCH OF SCOTLAND.

MR. JAMES STEWART of the Free Church Mission on Lake Nyassa, made a journey in October and November last across the country between Lake Nyassa and Tanganyika. The march in going was 254 miles, and on returning was 232 miles. The report of this expedition, given in the *Record* of the Free Church, confirms the hopes heretofore cherished that by this route easier access may be had to Central Africa than by the long land journey from Zanzibar. Mr. Stewart says of this route:—

"In many places the soil is very good,

especially on the Tanganyika side. I have no doubt that many European crops would grow. The average elevation is about 4,700 feet above sea-level. The rainfall, I was told, is large, and, as I found, began a month earlier than on Lake Nyassa. Many good sites for mission stations could be found. The climate is cool and bracing, and I have no doubt healthy. Cattle I found at almost every village, and sheep and goats are kept in large numbers. The route that I followed is a remarkably easy one. It gradually rose from 3,900 feet at Maliwandu's to 5,400 feet at the ridge overlooking Tanganyika, and throughout the whole of it there is not one difficult ascent. Undulations of course there are, but they will be no obstacle to the construction of a road. Water is plentiful even in the dry weather. Good timber is, however, scarce, and this is the greatest drawback to the country."



ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS Society has lost one of its noblest servants by the death of Rev. Alfred Saker, for thirty-seven years a missionary in

Western Africa. David Livingstone said of this man, "Take it for all in all — specially having regard to its many-sided character — the work of Alfred Saker at Cameroons and Victoria is in my judgment the most remarkable work on the African coast." Another African traveler, himself not a Christian, and having no sympathy with missions, says of Saker's work: —

"I do not at all understand how the changes at Cameroons and Victoria have been brought about. Old sanguinary customs have to a large extent been abolished; witchcraft hides itself in the forest; the fetish superstition of the people is derided by old and young, and well-built houses are springing up on every hand. It is really marvelous to mark the change that has taken place in the natives in a few years only. From actual cannibals many have become honest, intelligent, well-skilled artisans. An elementary literature has been established, and the whole Bible translated into their own tongue, hitherto an unwritten one. There must surely be something 'abnormal' in this."

MISCELLANY.

PAUL SENT TO THE GENTILES.

I SUPPOSE one may say without hesitation that Paul stands at the head of the whole Christian army — that he was the man and the minister of greatest power of all whom the Church of Christ has ever had in its ranks. The place to which he was called, and the work which he did, are the vindication of such a statement. He was the prince of ministers, taking the word in its largest sense, — not of preachers merely, but of Christian workers of all kinds, — servants of Christ and of his church. Such a man would, *of course*, be set apart to the work which the Master regarded as most important. Just as in a great warfare our best and bravest and most experienced general would be despatched to occupy what was the key to the whole position, the hinge upon which the entire campaign turned, so that we should learn what that all-important point was by the simple knowledge of where

the great leader was to be found, — so wherever we find PAUL, *there*, we may conclude, the church's great battle is to be fought, the church's great work is to be done.

Now, to human eye, such a man seemed supremely desirable *at Jerusalem* — the cradle of the church, the headquarters of Christianity. Reason would say, "Above everything, make sure that the Church is strong at the center — at the heart. The best you can do for the *extremities*, is to do the best that can be done for the heart. Don't, on any account, let Paul go. He is worth all the rest put together. And he will do his best work *there*. *Anything* will do for the *outposts*. *Any one* will do for a *missionary*, especially to do evangelistic work among the ruder tribes, and among the ignorant and sunken masses of these heathen cities. At *Jerusalem* you need culture, all the accomplishments you can get — a man who knows Jews, and can

meet them on their own ground, who has acquaintance with rabbinical literature, and will command the respect of the learned. And having all these things in view, it is just as if Paul had been *made* for the post — all the more with his clearly-marked conversion, the personal influence which he will carry into the new sphere, and his love for his people, which amounts almost to a passion." Evidently Paul thought so himself. What he says is a most touching plea in favor of his remaining. And yet the authoritative and summary answer which he gets is — "DEPART: for I will send thee away TO THE GENTILES!" There is no reason given. There is no room left for expostulation. But the very form in which the charge is given is enough to show that the church's greatest and most pressing work, which must take precedence of all else, is the making known of Christ AMONG THE HEATHEN. And so, from that point, all through his three successive missionary journeys, till he finished his work and ended his days at Rome, his life was unceasingly devoted to this end.

That was the great work of the church *then*, and it is the church's great work no less to-day.

Every reason might have been urged for keeping Paul in Jerusalem then that could have been pleaded for retaining him in Christendom now. The church in Jerusalem and in Judea was far more necessitous then than the church in this land is now. It needed training, and organizing, and building up. The home churches, in our case, are far stronger and more independent, and have far larger resources of every kind than the home

church had *then*. It may, indeed, be said that Christianity was then in its infancy, and the circumstances were exceptional, inasmuch as the first proclamation of Christianity behoved to be made TO THE WORLD, otherwise the gospel would never have been known at all, and it would have been all one as if Christ had never come. But that is just what may be said of the world as it now is. By far the greater part of it — as many as eight hundred millions, out of the twelve hundred millions of the world's population — is wholly uninfluenced by the gospel. Say what you will about the *needs* of home, and the *claims* of home, the fact is undeniable, that there are comparatively few at home who have not the opportunity in some way of knowing as much about Christ as may suffice for their salvation; while THREE FOURTHS OF THE WHOLE PEOPLE OF THE WORLD are as ignorant of Christ and of the one way of life, as they were that day when the Lord declared his mind so commandingly to Paul! And the inevitable inference is, that the circumstances in this respect being the same, the greatness and urgency of the need the same, all the conditions the same, the Lord, to whom the souls of men, wherever they are found, are equally dear, because alike bought with his precious blood — the Lord, who left the sheep that were safe in the fold, and went out after that which was lost — is saying to his church now, as he points to the great moral and spiritual wastes that are lying, and lying *open*, everywhere, "Depart: for I will send thee far hence *unto the heathen*." — *Rev. J. H. Wilson, in the Messenger and Missionary Record.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the work in the Gilbert Islands; that war may cease and that the new missionaries going thither may be prospered (pages 222-224).

For the removal of that great obstacle to missions, the opium trade (page 217).

For native preachers and teachers (see pages 219 and 225).

DEPARTURE.

May 12. Miss Eda L. Ward, for Fort Berthold, Dakota Mission.

DEATH.

May 1. At Brewer, Me., Rev. Benjamin G. Snow, aged 63 (see page 205).

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see May "Herald"	\$1,583 75
Tilton, N. H., Young friends	5 00
Sharon, Mass., Miss Wasgath	3 00
Joy Prairie, Ill., Cong. s. s.	8 66
India, Friends	100 00
	<hr/>
	\$1,700 41

DONATIONS RECEIVED IN APRIL.

MAINE.			
Cumberland county.		West Newbury, Cong. ch. and so.	18 00—28 00
Gorham, Cong. ch. and so.	35 15	Orleans county.	
New Gloucester, Cong. ch. and so.	140 00	Holland, Friends,	2 00
Portland, State St. ch., P. Loring, 50;		Rutland county.	
Williston ch. m. c. 20; St. Lawrence St. ch. 5.62;	75 62—250 77	Sudbury, Cong. ch. and so.	2 00
Hancock county.		Washington county Aux. Soc. G. W.	
Bluehill, A friend,	5 00	Scott, Tr.	
Kennebec county.		Berlin, Mrs. J. E. Perrin,	2 80
Winthrop, Cong. ch. and so. (of which from Mrs. Otis Packard, to const. GEO. O. PACKARD, H. M., 100),	116 41	Northfield, Cong. ch. and so.	11 68—14 48
Lincoln and Sagadahoc counties.		Windham county Aux. Soc. H. H. Thompson, Tr.	
Wiscasset, Cong. ch. and so.	22 00	Brattleboro, Central Cong. ch. 51.22;	
Oxford county.		H. 4;	55 22
Paris, O. F. Smith, for Zulu Mission,	4 00	So. Wardsboro, Cong. ch. and so.	3 00
Penobscot county.		Westminster, Cong. ch. and so.	21 31—79 53
Holden, Cong. ch. and so.	8 25	Windsor county.	
Piscataquis county.		Springfield, L. Whitcomb,	11 00
Greenville, Cong. ch. and so.	25 00	Woodstock, 1st Cong. ch. and so.	9 66—20 66
Monson, Cong. ch. and so.	3 50—28 50		<hr/>
Somerset county.			266 79
Norridgewock, Cong. ch. and so.	26 00	Legacies. — St. Johnsbury, Luke Spencer,	50 00
Washington county.			<hr/>
Machias, Centre St. ch.	7 65		316 79
	<hr/>	MASSACHUSETTS.	
	468 58	Berkshire county.	
NEW HAMPSHIRE.		Curtisville, Cong. ch. and so.	13 60
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Pittsfield, Cong. ch. and so.	247 86—261 46
Keene, 1st Cong. ch. and so. 27.84;	62 18	Bristol county.	
2d ch. m. c. 34.34;	5 80	Rehoboth, Cong. ch. and so.	41 00
Rindge, Cong. ch. and so.	12 73—80 71	So. Attleboro, 1st Cong. ch. and so.	14 87—55 87
Westmoreland, Cong. ch. and so.		Brookfield Ass'n. William Hyde, Tr.	
Cooos county.		Brookfield, Cong. ch. and so.	125 00
Dalton, Cong. ch. and so.	5 00	Southbridge, S. M. Lane,	1,000 00—1,125 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Essex county.	
Amherst, Cong. ch. and so.	52 27	Andover, Chapel ch. and cong. to const. Rev. A. F. NORCROSS and Rev. G. W. STEARNS, H. M. 464;	
Bennington, Cong. ch. and so.	21 00	South Cong. ch. and so. 121.09;	
Francesstown, M. B. Fisher,	5 00	Free ch. m. c. 3 67;	588 76
Hancock, Cong. ch. and so.	24 00	Essex county, North.	
Hollis, Cong. ch. and so.	11 00	Haverhill, Centre ch. to const. GEORGE MARSTON, H. M.	166 00
Milford, Cong. ch. and so.	13 58	Ipswich, 1st Cong. ch. and so.	7 76
Nashua, 1st Cong. ch. and so.	51 06	Newbury, 1st Cong. ch. and so.	29 89—203 65
New Ipswich, L. Lincoln,	10 00—187 91	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Merrimac county Aux. Society.		Beverly, F. W. Choate, to const. A. J. IVERSON. H. M.	100 00
East Concord, Cong. ch. and so.	9 30	Lynn, Central ch. and so.	50 00
Rockingham county.		Peabody, South ch. and so.	288 85—438 85
Kingston, Cong. ch. and so.	12 00	Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Strafford county.		Conway, Cong. ch. and so.	36 13
Gilmanton, Cong. ch. and so.	8 50	Shelburne, A. W. Pratt,	100 00—136 13
Laconia, A friend,	15 00—23 50	Hampden co. Aux. Society. Charles Marsh, Tr.	
Sullivan county Aux. Society. N. W. Goddard, Tr.		Mitteneague, Cong. ch. and so.	9 40
Claremont, Mrs. E. L. Goddard, 25;		Palmer, 2d Cong. ch. and so.	10 00
N. W. Goddard, 5; A lady, 10;	40 00	Springfield, 1st Cong. ch. and so. 111.08; South Cong. ch. and so. 79.95;	191 03—210 43
	<hr/>	Hampshire co. Aux. Society.	
	358 42	Florence, Cong. ch. and so. 108.44;	
VERMONT.		A. L. W. 500;	608 44
Bennington county.		Hadley, Russell soc. m. c.	11 05—619 49
Bennington, 2d Cong. ch. and so.	45 50	Middlesex county.	
Manchester, Rev. A. Hemenway,	10 00—55 50	Bedford, Cong. ch. and so.	51 33
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		Cambridgeport, Pilgrim ch. and so. m. c. 7 98	
Lower Waterford, Cong. ch. and so.	18 27	Concord, Trin. Cong. ch. and so.	24 87
St. Johnsbury, North ch. and so.	3 00—21 27	Everett, Cong. ch. and so.	9 00
Chittenden county.		Lexington, Hancock ch.	15 37
Essex, 1st Cong. ch. and so.	10 00	Malden, A friend,	5 00
Williston, Cong. ch. and so.	18 35—28 35	Medford, Mystic Cong. ch. and so.	141 38
Lamoille county.			
Wolcott, Cong. ch. and so.	15 00		
Orange county.			
Braintree, Cong. ch. and so.	10 00		

Natick, 1st Cnng. ch. and so. 136.30; Mrs. S. E. Hammond, 50;	186 30	Thompsonville, James Ely,	10 00—441 73
Newton, Eliot ch. and so. 300; Friend, 70;	370 00	Litchfield co. G. C. Woodruff, Tr.	17 00
Newton Centre, 1st Cong. ch. and so.	87 49	Bridgewater, Cong. ch. and so.	69 79
Somerville, Prospect Hill ch. 4.20; Franklin St. ch. m. c. 4-13;	8 33	Norfolk, Cong. ch. and so.	41 50
Stoneham, Cong. ch. and so.	26 84	Northfield, Cong. ch. and so.	29 95
Waltham, Trin. ch. and so.	79 55	Thomaston, Cong. ch. and so.	47 50—205 74
West Somerville, Cong. ch. and so.	9 53—1,023 07	West Winsted, 2d Cong. ch. and so.	35 38
Middlesex Union.		Durham, 1st Cong. ch. and so.	36 00
Groton, John H. Goddard,	1,000 00	Middletown, 1st Cong. ch. and so.	83 47—154 85
Westford, Union ch. and so.	9 22—1,009 22	New Haven co. F. T. Jarman, Agent.	
Norfolk county.		Ansonia, 1st Cong. ch. and so.	13 92
Brookline, Harvard ch. and so.	288 92	Guilford, 1st Cong. ch. and so.	25 00
Canton, Cong. ch. and so. m. c.	12 07	Meriden, Center ch. and so. 14; C. H. Learned, 10;	24 00
Hyde Park, 1st Cong. ch. and so.	21 32	New Haven, Ch. of Yale College, 100; Davenport ch. 27.40; 1st ch. m. c. 7.08; 3d ch. 21.62; North ch. m. c. 1.40; Mrs. P. Fobes, 5;	162 50
Quincy, Cong. ch. and so. m. c.	27 00	North Haven, E. Dickerman, North Madison, Cong. ch. and so.	2 00
South Weymouth, Union ch. and so. with other dona. to const. Mrs. C. R. WATERMAN, H. M.	26 45—375 76	New London co. L. A. Hyde and L. C. Learned, Tr's.	17 00—244 42
Plymouth county		Hanover, Cong. ch. and so.	11 23
Middleboro, Central ch., M. H. Swift,	6 00	Tolland county. E. C. Chapman, Tr.	
No. Carver, A friend,	12 00	Union, Cong. ch. and so.	10 00
Rockland, Cong. ch. and so.	75 00—93 00	Tolland county, A friend,	25 00—35 00
Suffolk county.			1,097 97
Boston, Union ch. 587.84; do. Mrs. E. C. Ford, 30; Mount Vernon ch. S. M. G. 300; do. T. T. H. 200; do. John F. Colby, 40; Phillips ch. 539.75; Immanuel ch. 25; Central ch. m. c. 11.69; Cyrus Brewer, 25; Mrs. Joseph W. Tucker, Rox- bury, 10; K. T. 5; Mrs. A. W. Burrill, 3;	1,777 28	Legacies. — Harwinton, Mrs. Sarah B. Hayes, Int. on note,	8 60
Worcester co. Central Asso'n. E. H. Sanford, Tr.		New Canaan, Lucy Weed, by Wil- liam St. John, Ex'r,	2,000 00—2,008 60
Auburn, Cong. ch. and so.	40 25		3,106 57
Leicester, 1st Cong. ch. and so.	252 26	NEW YORK.	
Oxford, 1st Cong. ch. and so.	20 29	Brooklyn, Tompkins Ave. ch. 43.02; Union ch. 31; Ch. of Mediator, Bible class, 5;	79 03
Rutland, Cong. ch. and so.	6 25	Cameron, C. P. Hubbard,	10 00
Webster, Cong. ch. and so.	25 00	Clear Creek, Cong. ch. and so.	5 00
Worcester, Central ch. and so. 310.31; Old South ch. and so. 56.75; Union ch. and so. 47.79; Salem St. ch. and so. 5.01; E. C. Crane, 20;	439 86—783 91	Flushing, Cong. ch. and so.	50 11
Worcester co. South Conf. of Ch's, Wil- liam R. Hill, Tr.		Gaines, Cong. ch. and so.	36 32
Saundersonville, Cong. ch. and so.	20 00	Gloversville, Cong. ch. and so. (of which 100 from Mrs. U. M. Place, to const. Miss C. M. CRAMER, H. M.),	305 00
	8,721 88	New Haven, Cong. ch. and so.	20 00
Legacies. — Boston, Mrs. Charlotte A. Stimpson, add'l,	31 20	New York, M. W. Lynn, to const. FRANCES E. UFFORD and SARAH W. SCOTT, H. M. 200; A lady in Mad- ison Sq. ch. 5;	205 00
Framingham, Mrs. Maria Fay, by C. C. Esty, Ex'r,	500 00	Nichols, Rev. A. D. Stowell,	10 00
Lancaster, Miss Sophia Stearns, Interest, by W. W. Wynnan, Adm'r,	5 25	Parishville, 1st Cong. ch. and so.	4 00
Leominster, Dolly Johnson, by James Bennett, Ex'r, add'l,	42 00	Syracuse, Rev. D. Scovel,	5 00
Melrose, Thomas D. Dyer, by E. O. Phinney, Ex'r, less exp. (prev. rec'd, 50.50),	2,615 42	West Croton, Cong. ch. and so.	15 00
Newton, Lydia M. Jewett, by Charles U. Cotting, and William C. Tebbetts, Ex'r's,	5,000 00	Westmoreland, 1st Cong. ch. and so.	10 00—754 46
South Deerfield, Zebadiah Graves, by C. A. Stowell, Ex'r,	108 468—8,302 33	PENNSYLVANIA.	
	17,024 21	Farmington, A. Cowles,	10 00
RHODE ISLAND.		Hyde Park, Welsh Cong. ch. 18.50; Thomas Eynon, 50;	68 50
Barrington, Cong. ch. and so.	50 00	Philadelphia, A member of Calvary Presb. ch.	5 00—83 50
Providence, Beneficent ch. and so. 631.85; Free Evang. ch. and so. 20;	651 85—701 85	Legacies. —Philadelphia, Katharine M. Linnard, by Eugene Linnard, Ex'r, 2,085; less legal expenses, 223.21;	1,861 79
CONNECTICUT.			1,945 29
Fairfield county.		NORTH CAROLINA.	
Danbury, Cong. ch. and so.	5 00	Wilmington, 1st Cong. ch.	3 00
Hartford county. E. W. Parsons, Tr.		SOUTH CAROLINA.	
Bloomfield, Mrs. S. Gillett,	20 00	—, S.	17 50
East Hartford, Cong. ch. and so.	40 00	OHIO.	
Farmington, Cong. ch. and so.	82 48	Bryan, S. E. Blakeslee,	11 00
Glastonbury, Cong. ch. and so.	5 05	Castalia, Cong. ch.	9 00
Granby, 1st Cong. ch. and so.	9 50	Cincinnati, Vine St. ch.	221 05
Hartford, Centre ch. and so. m. c. 20.25; Windsor Ave. ch. and so. 16.45; D. H. Wells, 75;	111 70	Claridon, Cong. ch. 21.96; North Centre Prayer Meeting, 3.64;	25 60
North Manchester, A friend,	3 00	Cleveland, Euclid Ave. ch.	19 01
South Windsor, Cong. ch. and so.	10 00	Coolville, Mrs. M. B. Bartlett,	10 00
West Hartford, Cong. ch. and so.	150 00	Crab Creek, Welsh Cong. ch.	3 18
		Garrettsville, 1st Cong. ch.	7 00
		Hudson, West. Reserve College ch. 2; E. W. Marley, 50;	52 00
		Oxford, Harriet C. Day,	5 00
		Painesville, 1st Cong. ch.	26 30
		Plainfield, V. J. Powelson,	50 00
		Toledo, 1st Cong. ch.	183 60—522 74

INDIANA.	
Michigan City, Cong. ch.	76 64
ILLINOIS.	
Alton, A friend,	2 00
Aurora, New Eng. Cong. ch.	17 44
Batavia, W. E. M.	10 00
Chicago, Union Park ch. m. c. 12.23;	
New Eng. ch. m. c. 11.83; Anna E.	
Bushnell, 5;	29 06
Downer's Grove, Cong. ch.	7 00
Illini, Cong. ch.	6 00
Mendon, Cong. ch.	13 50
Milburn, Cong. ch.	13 21
Morrison, Cong. ch.	30 00
Mt. Forest, Orphan Miss'y children, by	
Rev. H. H. Kellogg,	2 00
Richmond, Cong. ch.	3 74
Undina, Cong. ch.	5 00
Victoria, Cong. ch.	3 72
Wauponsie Grove, Cong. ch.	5 52—148 19
MICHIGAN.	
Canandaigua, Cong. ch.	5 75
Charlotte, B. W. Warren,	30 00
Cooper, Cong. ch.	6 35
Grand Rapids, South Cong. ch.	7 00
Hudson, Cong. ch.	10 78
Morenci, Cong. ch.	6 00
Old Mission, Cong. ch.	3 06—68 94
MINNESOTA.	
Elk River, Cong. ch.	4 75
Hutchinson, Cong. ch.	1 75
Minneapolis, 1st ch. (East Div.), 32.23;	
Plymouth ch. 7.39; Pilgrim ch. 2.80;	42 42
Owatonna, Cong. ch.	9 62
Sherburn, Cong. ch.	1 06
Westford, Cong. ch.	1 10
Winona, 1st Cong. ch.	40 00—100 70
Legacies. — Faribault, John Stegner,	
addl,	59 85
	160 55
IOWA.	
Big Rock, Cong. ch.	12 00
Chester, Cong. ch.	25 50
Farragut, Cong. ch.	19 40
Fort Madison, Francis Sawyer,	20 00
Hillsboro, J. W. Hammond,	5 00
Salem, Miss H. Watts,	10 00
Sioux City, Cong. ch.	21 55—113 45
WISCONSIN.	
Brodhead, Cong. ch.	5 15
Caledonia, M. A. E. Nichols,	1 00
Columbus, Olivet ch.	12 58
Geneva, Presb. ch.	11 90
Genoa Junction, Cong. ch.	5 91
Hartland, Cong. ch.	4 00
New Lisbon, Presb. ch.	21 25
Oshkosh, 1st Cong. ch.	35 97
Salem, "R. and F."	5 00—102 76
KANSAS.	
Topeka, 1st Cong. ch.	8 00
Wyandotte, Cong. ch.	23 00—31 00

NEBRASKA.	
Olive Branch, Cong. ch.	4 30
CALIFORNIA.	
Oakland, Plymouth Ave. ch.	5 70
FOREIGN LANDS AND MISSIONARY STATIONS.	
England, Liverpool, J. Q.	50 00
Mahratta mission, C. E. Fraser Tytler,	
Rs. 236.14.2; Dr. A. Reed, Rs.	
130.7.3; Mrs. Lerike, Rs. 5;	154 50
Zulu Mission, Mon. con. collec. Ifumi,	
35.97; Adams, 62.94; Lindley, 51.15;	
Umtwalumi, 22.68; Groutville, 43.31;	
Umsunduzi, 14.75;	230 80—435 30
MISSION WORK FOR WOMEN.	
FROM WOMAN'S BOARD OF MISSIONS.	
Mrs. Benjamin E. Bates, Boston, <i>Treasurer.</i>	
For several missions in part,	6,320 00
FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i>	2,540 00
MISSION SCHOOL ENTERPRISE.	
MAINE. — Greenville, Cong. s. s.	12 00
NEW HAMPSHIRE. — Keene, Cong. s. s.	50 00
VERMONT. — Bennington, 2d Cong. s. s. 12.92;	
Middlebury, Endeavor Club, for student at	
Marsovan, 30;	42 92
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s. s. 10; So. Egremont, Cong. s. s. 10;	
Tewksbury, Cong. s. s. 10; Whitinsville,	
Cong. s. s. for Madura, 22; Worcester, April	
gift, 10;	62 00
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Cromwell, Cong. s. s. 42; Hartford, Weth.	
Ave. s. s. 8.75; Middlefield, Cong. s. s. 10;	
New Britain, Cong. s. s. for a pupil in Mad-	
ura, 50;	120 75
NEW YORK. — Copenhagen, Cong. s. s. 1.50;	
Gaines, Cong. s. s. 1.25; New York, Olivet	
s. s. for Olivet Day School at Harpoot, 30;	32 75
ILLINOIS. — Oak Park, Cong. s. s. 27.08; 1st	
Cong. s. s. 10;	37 08
MINNESOTA. — Cong. s. s. for Harpoot,	5 50
	<u>363 00</u>
Donations received in April,	23,406 67
Legacies " " "	12,282 57
	<u>\$35,689 24</u>
Total from September 1st, 1879, to April 30th, 1880, Donations, \$206,063.23; Legacies, \$51,180.18 = \$257,243.41.	

CONTRIBUTIONS RECEIVED FOR FAMINE IN PERSIA.

Auburn, Me., A Friend.....	\$5.00	Fishkill-on-Hudson, N. Y., Fannie S.....	15.00
Lewiston Me.....	5.00	Marion, N. Y. Cong. Ch.....	13.04
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Wetfield, Mass., A Friend.....	5.00	San Francisco, Cal., Plymouth Ch., A Friend.....	15.40
Wetfield, Mass., A Friend.....	6.00		<u>\$293.67</u>
A Friend.....	1.00	Previously acknowledged.....	678.80
Williamstown, Mass., R. R. Clark.....	2.00		<u>\$971.97</u>
Norwich Town, Conn., A Friend.....	6.00		
Fishkill-on-Hudson, N. Y., C. M. K.....	25.00		

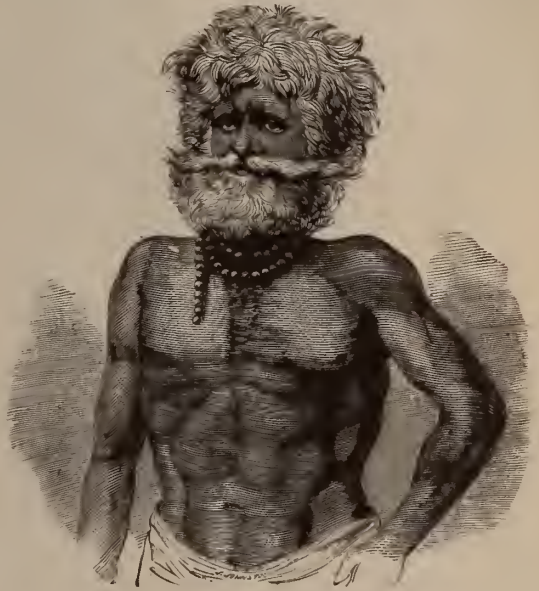
BOSTON, May 3, 1880.

LANGDON S. WARD, Treas. A. B. C. F. M.

FOR YOUNG PEOPLE.

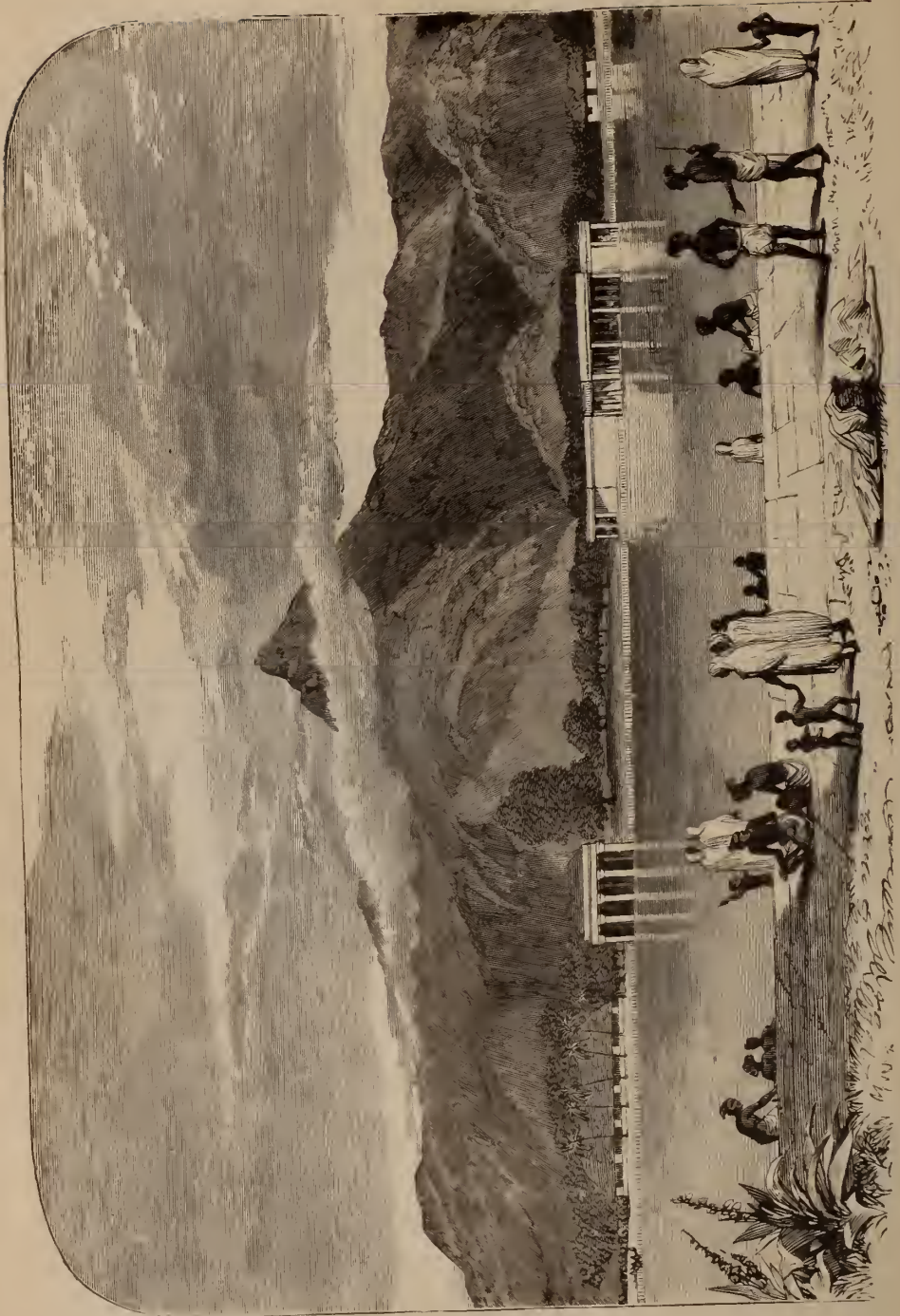
HINDU WASHINGS FOR SIN.

THE heathen know well that sin needs to be washed away, but as to how this can be done they have very strange ideas. Some will walk through fire, as if that would burn away all impurities ; some will cover their bodies with filth, as if that would cleanse the soul ; others still fancy that the water of certain streams has power to remove all taint of sin. The Hindus believe that there is wonderful cleansing power in the water of the Ganges, so that whoever can bathe in that river is freed from guilt. From all parts of India pilgrims go to the Ganges, and they believe that whoever dies in that stream is sure of future bliss. But India is a vast country, and comparatively few of the poor people who live in the southern portion can travel the thousand miles or more to reach the Ganges. Hence they have their own sacred streams and fountains which, though not regarded as so sacred as the Ganges, are yet supposed to have power to cleanse from sin.



A FAKIR OF INDIA.

Several years ago, in a village near Madura, a Brahmin named Sokappen, read in one of the sacred Hindu books that near the temple of his village there was a spring far under ground, and that if one would dig deep enough water would flow through that spring from the Ganges, though the river itself was more than eleven hundred miles away. The Brahmin thought that would be a glorious work to do, so to open in that region a fountain that could purify from sin all who would come to it. Was he not right? Certainly, if his belief as to the virtue of that water was correct, no better deed could be done than to give to the people the boon of a fountain able to cleanse from sin. And so this Brahmin worked for years, spending all his own money and begging from others, until he had finished a great tank and walled it with hewn stone, with stone steps leading down to the sacred water. It was only after he had finished the



THE GREAT TANK, OR SACRED BATHING PLACE AT STRIVILLIPUTTER.

tank at such great cost that Sokappen learned that his fountain did not cleanse from sin, but that there was another that could. He heard of Christ and of the forgiveness he offered, and since then he has often preached that only the blood of Christ can take away sin. Why should not every one who knows of the fountain that can surely cleanse the sinner be as eager to tell of it as Sokappen was to dig for that spring of so-called sacred water?

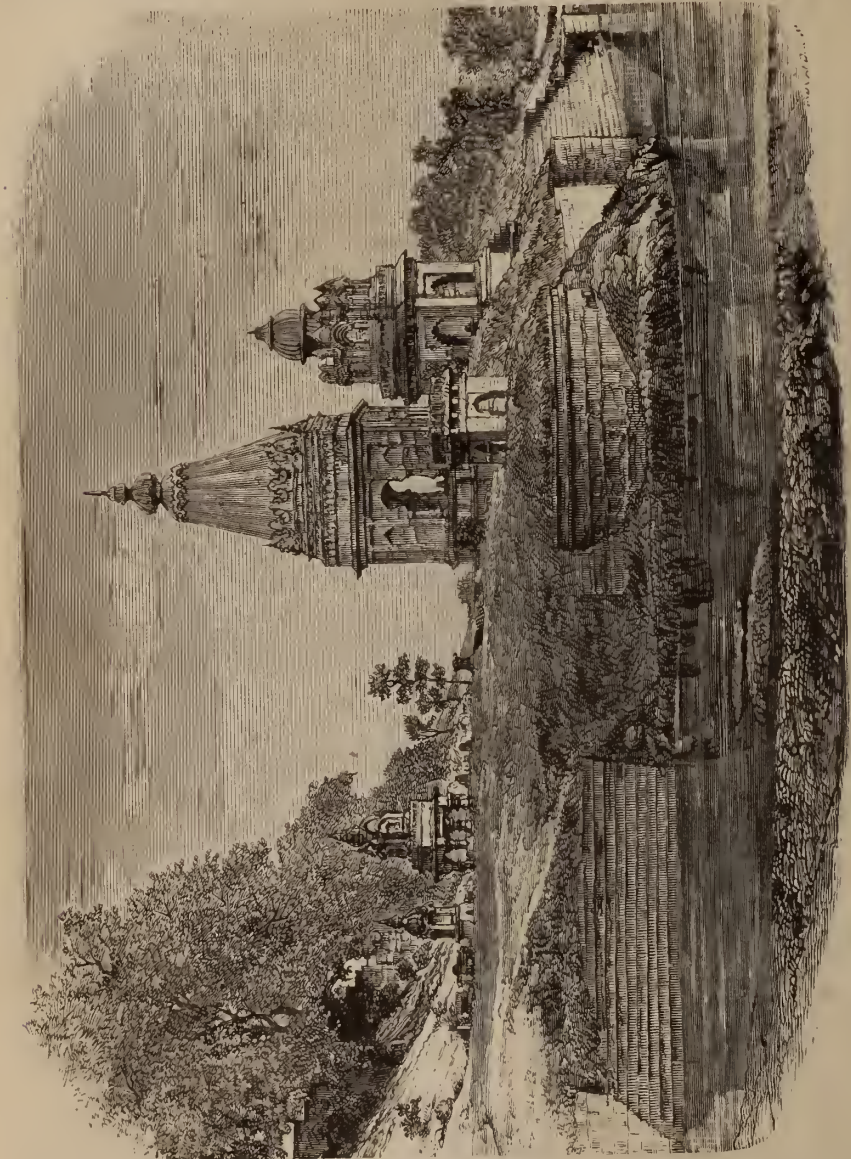
Though many people of India have now heard the gospel, there are yet millions who have faith in their sacred bathing places. Those who live too far from the Ganges find some other river, if they can. On the next page is a picture of Mowli, where two rivers, the Yenna and the Krishna, meet, and where multitudes bathe. The dead also are taken there, some to be buried, as was the "saint" whom Mr. Bruce describes, and others to be burned, that their ashes may be mingled with the sacred waters. Opposite is a picture of a famous artificial tank in the district of Tinnevely, South India. It is sometimes called the "Sea of Sacred Milk." Granite steps lead down to the waters' edge, and in the early morning hundreds of men and women gather to bathe and to worship the sun. The water is stagnant and dirty, though it is esteemed as specially holy. Here the people wash not only themselves but also their clothes. Even the Brahmins, who regard the touch of a person of low caste as pollution, bathe in the same tank, though they have a special section set apart for their use, which you may see on the right of the picture. The cost of building these bathing places is immense, yet the people build them in many parts of India because they think that, at any cost, provision should be made for the removal of sin. They know of no better way than by bathing in these filthy places. Ought they not to be told of the fountain Christ has opened for sin and all uncleanness?

A HINDU "SAINT."

Mr. Bruce, our missionary at Satara, a city only three miles from Mowli, writes of an event which occurred in January last, and which has caused great excitement. This is his story:—

"Three or four years ago when we went into Satara, we used to see, sitting in the verandah of his house, an old man covered with rags, and surrounded with rags. Sometimes we used to see him in the street, with rags innumerable upon his person. In America we should have called him a crazy man; but ideas differ in different lands. Here he was a 'saint,' in whom one of the gods dwelt. When his saintship came to be known by the people, he was honored and worshiped everywhere. Men who ought to have known better would, on seeing him approach, leave their work, and run and prostrate themselves at his feet. His rags were removed, and he was clothed with a robe of purple. No expense was spared to supply all his wants, and he was attended by two servants, furnished by the Prince of Ound. Well! This rag-man, crazy-man, saint, died. He had said previously, 'Wherever I die, there let my tomb be built.' He died in the city, and there the people wished to bury him and erect a tomb which should ever after be an object of worship. But the municipal officers interfered and ordered the body to be removed from the city.

The Prince of Ound was summoned from his capital twenty-five miles away, and he came as quickly as his horses could bring him. He owns a large place here, and he offered a corner of his compound for the burial place. But the officers of the law were inflexible. The Prince telegraphed to the Governor in



MOWLI, WESTERN INDIA.

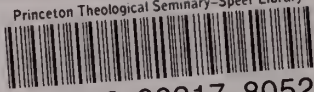
Bombay, but permission was refused. So the body of the rag-man-saint was carried in great honor to Mowli to be buried. And now a new temple will, doubtless, be added to the large number already existing at Mowli, and one more god will be added to the 330,000,000 in India."

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